GOOD MANNERS FOR ALL OCCASIONS

MARGARET E. SANGSTER

GOOD MANNERS

FOR

ALL OCCASIONS

A PRACTICAL MANUAL

BY

MARGARET E. SANGSTER

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To
One Whom to Know
Is to Admire and Love,
Mrs. Louis Klopsch,
I Dedicate
This Book

Manners must adorn knowledge, and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished.

—CHESTERFIELD.

FOREWORD

A BOOK is the better for a preface, just as a house is the finer for a porch. People sometimes tell me they omit reading an author's preface. How can they be so rude? They might as well omit a bow when introduced to a new acquaintance. I make a point of reading the prefaces written by other people, and, Gentle Reader, I am sure you will read mine.

This book is a plain-spoken treatise or talk on the ways in vogue in good society, the society to which you and I belong. It is a friendly book, and it will fit into any hour of leisure a busy woman may happen to have. A busy man may find something in it for him, too, if he take the trouble to look. Like little Jack Horner, you may put in your thumb and pull out a plum anywhere in this particular pie.

Some books are offended if you do not approach them with grave looks, and give them your close attention. They turn a cold shoulder on you if you

lose your place. They demand that you give yourself up to them wholly. Other books do not mind if you run into their shelter when you can, and stay until somebody calls you from upstairs, "Mother, mother, hurry here, please," or from downstairs, "Please come soon, dearest; the syrup has boiled over in the oven!" This is that sort of book. It has a message for you, and you may listen and consider, and maybe learn a little lesson or two by heart, precisely when it is most convenient to yourself.

Some books are out of place except on the stateliest shelf in the library. Some books are proud and haughty and not satisfied except on the parlor table. Other books like to stay where you stay, and slip down beside you while you sew, or lie near you on a stand in the sitting room, among the flowers and the homely furniture, and near the baby's cradle. This is that sort of book, too; it hopes to be your daily companion and friendly adviser, whispering just what to do, and how and when to do whatever is to be done, at the fireside, on the journey, and among the neighbors.

The accepted etiquette of courtship and marriage is treated here, so the book is for the lover and the girl he loves, for the wife and the husband who

cherishes her fondly, having gained his heart's desire.

The etiquette of entertainment, of social intercourse, of correspondence, and of happy living is carefully outlined, and is derived not from hasty impressions but from the highest authorities in Europe and America.

Here, too, is a chapter touching reverently mourning customs, funerals, and the behavior appropriate in hours of sadness and in the shadow of affliction.

No mention is made in this book of the etiquette of certain forms of amusement about which many good people are divided in opinion. Dancing and card-playing and theater-going are approved by some and condemned by others, and whether or not one may engage in them is a question to be settled by the individual conscience. As the greater number of those who will read this book find other recreations sufficient for their hours of leisure, and as they do not necessarily enter into the domain of good manners, nor practically affect the daily life of our homes, these particular amusements are omitted in this volume.

Let me add that no allusion is made in this volume to wine at the table, or to any form of hospitality

which is even remotely allied to the custom of moderate drinking. In the view of those to whom this book is offered, total abstinence is safe and inebriety a sin, alcoholic beverages being permissible only and strictly when ordered as medicine by reputable physicians.

To a host of friends, dearly beloved, far and near, I commend this book, sent to each with a personal greeting, and good wishes for all the year round.

MARGARET E. SANGSTER.

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Good Manners for All Occasions

I

A BIT OF TALK ABOUT POLITENESS

One hears good people speak of politeness with a certain contempt, as if it did not matter in the least whether one's manners were fine, if only one's morals were irreproachable. "His heart is all right, but he is a diamond in the rough," I heard a friend say of another. It was well that the first statement could honestly be made, but a pity that the second had to be added. For there can be few greater misfortunes on the journey of life than to have either bad manners, rude manners, or no manners at all. The very word "politeness" carries with it a hidden meaning of elegance, and of the ease that is acquired by mingling with one's fellows; for it springs from the Latin *polio,* "I smooth," and smoothness is gained, not by seclusion, but by the attrition of the city, by the reciprocity that needs must be exercised where people meet one another often, and there must be mutual concessions, that there may be peace and agreeable living together. A rough diamond is valuable, of course, but its value is greatly increased when the tool of a cunning workman has brought out its beautiful possibilities, shown the immortal fire under the shining surface, and made every point a star. Men who have been obliged to dwell apart, to delve in mines, or cut the first

roads round steep mountains, or live in the loneliness of lumber camps away from women, sometimes grow rough and curt, or, it may even be, boorish. And this is a very great calamity. Still, if early training is careful, and children learn to practice politeness in the home, the habit is apt to stick, let future circumstances be happy or the reverse. A man need not be discourteous because he has little chance to indulge in the gracious and graceful amenities of life. If, as a small child, good manners were so taught him that they became a part of his very nature he will never forget them.

Men and women in the intercourse of the family and in good society are expected to be kind, gentle, well-bred, and obliging. By good society I do not mean fashionable society. It happens that the very rudest people I ever met belonged to a very exclusive circle in what is called the "smart set" of a cosmopolitan American city. The ladies and gentlemen to whom I refer were away from home attending an exposition in a Southern State. They had been most hospitably entertained and most kindly welcomed, but their air of detachment, of pride, of indifference to those around them, might have befitted folk of the baser sort who had never had a chance to learn propriety, but were glaringly out of place in people who had enjoyed every advantage that wealth, travel, and culture could bestow.

On the other hand, I have seen a man in a leather apron, with hands calloused by labor, and clothing patched and faded, whose manners would have been admired in a court. One seldom encounters gross rudeness among poor and hard-working people. They may not know all about the frills and fripperies and furbelows of conventional and ceremonious politeness, but they are polite to the core, with the politeness that gives the best and warmest chair in the chimney corner to

the old and feeble grandparent, that offers a seat at once in the street car to the laundress with her basket, or the mother with her baby, and that puts itself out to show a stranger the way, or relieve a woman of a heavy bag or awkward bundle. This is conspicuous in America, where it has always been our boast that our women are worshiped, that women may travel in perfect safety between the Atlantic and the Pacific, and that our streets, in our great towns, are as safe at midnight as at noon, for any woman, young or old, whose duties compel her to be abroad after dark without an escort.

The immense ingress upon our shores of foreign peoples with ideals different from ours has somewhat modified our universal gallantry, yet we are glad to observe that in the assimilating processes of the republic the most ignorant peasantry acquire our ideas, while there is no excuse whatever for our absorbing theirs.

Mrs. Cynthia Westover Alden, writing on this theme, says pithily in a talk to business women: "Cultivate the manners of good society. I do not refer to society with a big S; that is another thing. The manners of the best people in Oshkosh, or Spring Valley, or Cripple Creek are good enough."

MANNER AND MANNERS

A subtle distinction exists between *manner* and *manners*. The first is often inherited; it is made up of innumerable little peculiarities that belong to the race and the family. In Ellen Glasgow's wonderful romance, *The Deliverance,* she introduces as her hero a man well-born and of aristocratic traditions, but illiterate and unversed in the elegant ways that had been the natural expression of character in his family for generations. Christopher is a day laborer on the soil that was once his, and that has been wrested from him by fraud. Yet,

though his manners are sometimes flawed by ill temper and discontent, his manner is noble; it is the grand manner of his father. And in the outcome of the splendid story the nobility of nature becomes triumphant. Manner shows what spirit we are of. It is the temper of the steel. Manners have to do with our daily conduct. A man or woman who is familiar with etiquette to the last detail may have an awkward, defiant, or self-conscious manner that is to be regretted, for it will be a fearful handicap upon business success and detract from the enjoyment one may look for in the hours of leisure.

Take the common incident of our deportment at the three meals a day which form the rallying places of the family.

TABLE MANNERS

A man who thrusts his knife into his mouth, or sticks a piece of bread on the point of a fork into the platter of roast meat or fricasseed chicken, may have every virtue in the calendar. He may be honest, truthful, chaste, and God-fearing. Yet the fly in the pot of ointment spoils the sweetness of the whole. He offends the accepted canons of present-day good taste by eating with his knife.

In a very old lady or gentleman this lapse is somewhat excusable, for the reason that two generations ago it was customary thus to use the broad of the knife. When three-tined steel forks were seen everywhere people had to eat peas, for example, with something else, and therefore a man might take his knife, if he did not wish to use his teaspoon for the purpose. Silver forks are now in all homes, and they are to be used for eating. You violate good table manners if you ignore this.

When I was a wee little maid I studied natural philosophy in a book written by an author named Swift. It was in the

form of questions and answers, and the children committed the answers to memory. One of them was, "Why do you pour your tea out of your cup into your saucer to cool it?" The answer was, "That a larger surface may be exposed to the air at one time than is possible when the tea remains in the cup."

In these days it is a shocking thing to pour one's coffee or tea out of one's cup into one's saucer, but you may easily see that there was a day when it was the proper thing to do.

TABLE ETIQUETTE

Set yourself in an upright position—not too close to nor yet too far from the table.

Take your napkin, partially unfold it, and lay it across your lap. It is not the correct thing to fasten it to your buttonhole or spread it over your breast.

Do not trifle with your knife or fork, or drum on the table, or fidget in any way, while waiting to be served.

Keep your hands quietly in your lap, your mind composed and pleasantly fixed upon the conversation. Let all your movements be easy and deliberate. Undue haste indicates a nervous lack of ease.

Should grace be said, you will give the most reverent attention in respectful silence during the ceremony.

Exhibit no impatience to be served. During the intervals between the courses is your opportunity for displaying your conversational abilities to those sitting near you. Pleasant chat and witty remarks compose the best possible sauce to a good dinner.

Eat slowly; it will contribute to your good health as well as your good manners. Thorough mastication of your food is necessary to digestion. An ordinary meal should occupy from thirty minutes to an hour.

You may not desire the soup, which is usually the first course, but you should not refuse to take it. You can eat as much or as little as you please, but you would look awkward sitting with nothing before you while the others are eating.

When eating soup take it from the side of the spoon, and avoid making any noise in so doing.

Should you be asked by the host what part of the fowl you prefer, always have a choice, and mention promptly which you prefer. Nothing is more annoying than to have to serve two or three people who have no preferences and will take "anything."

Never place waste matter on the tablecloth. The side of your plate, or perhaps your bread and butter plate, will answer as a receptacle for bones, potato skins, etc.

You will use your fork to convey all your food to your mouth, except it may be certain sauces that would be more conveniently eaten with a spoon. For instance, you should not attempt to eat peas with any except a silver fork. If there is none, use a spoon.

The knife is used only for cutting meat and other articles of food, for spreading butter on bread, etc.

Here is a summary of blunders to avoid:

Do not eat fast.

Do not make noise with mouth or throat.

Do not fill the mouth too full.

Do not open the mouth in masticating.

Do not leave the table with food in your mouth.

Be careful to avoid soiling the cloth.

Never carry any part of the food with you from the table.

Never apologize to a waitress for making trouble; it is her business to serve you. It is proper, however, to treat her with

courtesy, and say, "No, I thank you," or "If you please," in answer to her inquiries.

Do not introduce disgusting or unpleasant topics of conversation.

Do not pick your teeth or put your finger in your mouth at the table.

Do not come to table in your shirt sleeves, or with soiled hands or tousled hair.

Do not cut your bread; break it.

Do not refuse to take the last piece of bread or cake; it looks as though you imagined there might be no more.

Do not express a preference for any part of a dish unless asked to do so.

MANNERS MAY CHANGE

The first time I ever walked out with a young gentleman alone was on a June afternoon when I was eighteen. The friend was staying at our house, and I was to show him, as he was a stranger, the way to the Brooklyn Navy Yard, which he wished to visit. He turned to me as we reached the sidewalk, saying politely, "Take my arm." I declined, and my companion was quite obviously annoyed. In that period a gentleman considered himself derelict in good manners if he did not offer a woman his arm. Very old-fashioned and ceremonious gentlemen well on toward their eighties offer the arm still, and if their wives are old it is proper for them to walk with their husbands arm in arm. Husbands and wives may always do this if they choose. Some of the early English novelists speak of love-making as of "hooking arms." But now nobody thinks of taking a man's arm unless she is blind, or crippled, or infirm, or possibly she is with him in a vast and turbulent crowd where she needs it for protection.

Times and manners change. The old-school manner was

courtly and fine, and where one possesses it we admire it still. Yet for practical purposes in our hurrying age, we would better acquire the very best manners of the day in which we live.

The thing of chief importance is that we are not to underrate good manners. The finest accomplishment we can gain is true courtesy; and good manners that are most to be desired are not elaborate, but are simple, natural, and sincere.

King Edward Seventh of England may be cited as an example of perfect good breeding. His manners are tinged with kindliness; they are unaffected and gracious. The lamented President McKinley was a man whose manners endeared him to everyone, who conciliated where others antagonized, and who never failed in the knightliness of the true gentleman. Living, he was a model to the whole nation; dying, he forgot no courtesy. He spoke a word of caution and care in behalf of the poor foolish fellow who assassinated him; he tenderly remembered the dear wife who was always, in her patient invalidism, his first thought, and he regretted that the untimely deed that murdered him threw a gloom over the festivities of the great Fair at Buffalo.

THE BASIS OF GOOD FORM

Underlying politeness is consideration for others. Conventional rules are not arbitrary. They have grown up, imperceptibly, little by little, during hundreds of years, just as the common law which obtains in our courts has grown. Reasons of convenience and comfort are under good form, and it is that the wheels of family and social machinery may run without friction that we have rules for the daily life.

Mere deportment may be of little worth. It may be a veneer, easily cracked, soon broken. What we need is that gentleness which refuses to wound another's feelings, that thought-

ful love which can take another's place; in short, we need considerateness as the basis of politeness. Thus, at the table, good manners require that people should be pleasant, not glum and morose. A meal taken in silence and hurry, when the first effort of every one is to be fed and get away, is not a meal where the table manners are correct.

Equally, wherever people interrupt each other rudely, each trying to take and hold the floor, where there is fault-finding or criticism of the food, table manners are violated. Any fault-finding by anybody, anywhere in the home, for any reason, is a distinct attack on the home's tranquillity and a fracture of good manners.

A COMPLAINT BOX

A lady was much disturbed by the tendency of her husband and children to find fault. So she set up a complaint box. The box, labeled duly, was installed in a convenient place, and there everyone who had a complaint to make of the food, the housekeeping, or anything at all, was told to drop in a slip of folded paper. The complaint must be made in writing. If somebody thought that baked beans appeared too often, or that there might be pies and pudding more frequently, he or she could say so. The bread or the butter if not quite up to the mark could be mentioned in the little note of the aggrieved one. On Sundays, after the midday dinner, the complaint box was opened. All complaints were read aloud by the father of the family, and were discussed freely. If they were held to be justified they were passed on to the mother, who promised to set them right in future. If they were not justified the person who made them paid a fine. Fines in the aggregate went to a Fresh Air Fund, to send sick children from town with their mothers into the country.

"Real good form," as Ella Wheeler Wilcox says in *Correct Social Usage*, "is a happy union of heart-courtesy and graceful outward manner. Neither should be left out. The home is the most important place to display our knowledge of etiquette, yet often it is there most ignored. The majority of people save their worst manners for the home circle.

"Why may not a man find it as easy to open a door and allow his wife to precede him as a stranger? Why may not the wife find it in her heart to show him the tender graces and charming courtesies which she so naturally bestows on the occasional guest?

"Why should the father forget to lift his hat when meeting his daughter or wife and remember it when meeting the daughter or wife of his neighbor? And why should the daughter hide her ill temper in her friend's house and display it at home?"

These are pertinent questions and reflections. Home is the best field for courtesy. No other field equals it in opportunity. Our own people are those who have on us the strongest claim. We must give them daily of our very best.

II

CHILDREN AND MANNERS

Dr. Oliver Wendell Holmes, asked when the training of a child should begin, replied, "A hundred years before he is born."

This is simply a variation of the old adage that it takes three generations to make a gentleman. We can easily read the meaning between the lines here, for Jonathan the First may be supposed to be occupied in laying the foundation of family prosperity, and to have time for little else; Jonathan the Second may enter on an easier inheritance, and Jonathan the Third may be nurtured in the lap of luxury. The children born with golden spoons usually had grandparents born with iron spoons in their mouths. A little iron in the blood is a tremendously good thing. Indeed, to be well-born, in the true sense, is an immense gift and should be prized. Says Cooper:

> "I do not boast that I derive my birth
> From loins enthroned or rulers of the earth;
> But higher yet my proud pretensions rise,
> The child of parents passed into the skies."

An ancestry of pious, God-fearing people is something for which I give thanks every day. On the other hand, family pride that is based only on large estates, famous names, and a glory that is past, while the present bearers of the name are degenerate, is a very foolish thing. It is to such pride as this that Tennyson refers when he says:

"Lady Clare Vere de Vere
From yon blue heavens above us bent,
The grand old gardener and his wife
Smile at the claims of long descent;"

and Robert Burns had it in mind when he uttered his protest:

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

This is by way of impressing the fact that we cannot too early begin to teach children how to behave. I have heard mothers say when small children were indecorous or rude, "O, she is too young to understand;" "He is too little; you must not expect too much from wee tots like Johnny."

The contrary is true. You must expect good manners from little Jane and little John, or when they are older their manners will be atrocious. As soon as a babe is in the world its education must begin. In the cradle the mother's gentle touch begins to mold the plastic clay. "Wax to receive and marble to retain;" what little ones are early taught remains with them to their latest day. "Bow to mother, Francis," I heard a lady say to her two-year-old son. The son is a grown man now and a model of graceful politeness.

If our children are well taught they will not squabble in the nursery.

"Let dogs delight to bark and bite,
For 'tis their natures to;
Let bears and lions growl and fight,
For God hath made them so.

"But, children, you should never let
Your angry passions rise;
Your little hands were never made
To tear each other's eyes."

Very young children may be taught self-restraint, taught to give up to one another, to share fruit and divide candy, to lend books and toys, and to be quiet when there is illness in the house. They may learn to meet friends cordially, with the little hand outstretched. There is no need that they should eat in a slovenly fashion, or be greedy and selfish at the table.

Not long ago a baby of three went to a children's party. It was given in honor of another baby of three. The first little person was a personage at home accustomed to having her own undisputed way. So she entered the room like a tempest, pushing, pulling, and slapping, so that the babies fled in terror and dismay, hiding their heads in mothers' and nurses' laps. The naughty child was less to blame than the mother who was neglecting her early training.

Little boys should rise when ladies enter a room, and stand until ladies are seated. They should pull off their caps to mother if they meet her, and to anyone they know, or anyone who speaks to them on the street. Little girls should also rise and remain standing when older people come into the room where they are.

A most important part of children's training comes to them by example. They are imitative beings, and if invariably treated with perfect courtesy they will themselves adopt the manners they see.

When one hears children shrieking and screaming, when one notes that their voices are pitched on too high a key, that they interrupt and contradict and argue when they should obey, one may be quite sure that they observe such conduct at home, that it is in the atmosphere they breathe. A sweet, low-voiced mother has sweet, low-voiced children.

LITTLE COURTESIES

The people who are most heedful about little things are the most agreeable people with whom to live. If we wait for the great opportunities we may have long to wait. Each returning day offers us occasions for making people happy. We may send flowers to the neighbor who has no garden, we may write a letter to the lonely lad away from home. We may thread the needles for the lady whose eyes are dim with age, and save steps for the overburdened mother, and all this may be done so tactfully that it will make no stir.

"Elizabeth," said a mother of her daughter, "is always doing little things for the rest of us, but so quietly that we often forget to thank her. She is as softly radiant as the moonlight; when she is absent we are in the dark."

CHILDREN AND HIRED HELP

Not a great many employers in America keep a large number of domestics. Abroad people of small means often have more servants than those of larger fortune have with us. A butler, a footman, a coachman, a gardener, may of course belong to the man whose house and grounds are large and whose income is generous, but most people in the country get along with one hired man, or with the services of a man who attends to the furnace in winter and the lawn in summer. In fact, the vast majority of men in America see to their own furnaces, and the vast majority of women get along with one maid of all work.

Hundreds of thousands do their own work, from necessity or from choice; and when a lady does this be it noted that she is blissfully independent, and has a tidy house with little waste or breakage, and that when her work is done she is satisfied that it has been well done.

Servants with us dislike the name. It seems to them menial,

and is opposed to the general conviction that everybody is just as good as everybody else. I have therefore used the term "hired help" in this book.

A well-bred child never bullies the help. If he asks Mary to do him a kindness he thanks her in return. If the little daughter of the house ventures into the kitchen on affairs of her own she is polite to Katy or Norah. When the woman who is hired to help is disagreeable, churlish, and tyrannical to the children of the household she should be dismissed. Even if otherwise satisfactory and altogether competent, a bad temper and boorish speech render her unfit to be with children. They have their rights in the home, one of which is to go into the kitchen if they wish to, and to have pleasant relations with the maid. But children should not be suffered to treat a cook, waitress, nurse, or other domestic with any unkindness, or any rudeness.

Nor do good manners allow children to make extra work for a busy woman. They should put away their own outdoor garments. They should wipe their feet and leave mud and dirt outside, and if they make fudge or cookies in the kitchen, they should clear up after their work is done. Where only one person is kept to assist in the housekeeping she cannot shoulder the whole domestic load, and the children should not add to her cares.

THE CHILDREN AND THE SCHOOL

When an ideal condition of things is reached there will never be friction between the home and the school. A child's most pressing engagement is with his teacher. To be at school in time, to go with well-prepared lessons, and to preserve order so far as he can is a scholar's duty. Good training of children enjoins on parents an obligation in this regard. If children

bring home complaints against teachers they should be investigated, and no child, especially if shy and sensitive, should be oppressed by an unjust or arbitrary instructor. Yet it is not a good plan at once to sympathize when Molly and Dick come home voluble in protest against Miss C. or Miss B., who probably is doing as well as she can in her circumstances. For the best development of the child, home and school must work in unison.

THE CHILDREN'S MONEY

As soon as children are old enough to understand the value of money, they should have a small weekly allowance, sufficient to pay for their little needs. This should be regularly given, and they ought not to overdraw it. Debt should be abhorrent to every child. A memorandum book and pencil should accompany the allowance, so that each week the account may be footed up and balanced. As children grow older their allowance should be increased, so that they may purchase their clothing, pay their expenses on little trips and jaunts, and have the wherewithal for charity, Sunday school collections, etc. If our children are encouraged in systematic giving, of a tenth or some other regular proportion of their incomes, they will grow up liberal and bountiful people, not grudging and churlish. Lending and borrowing by children should usually be frowned upon, as it does not form a good plank in character to borrow or to lend thoughtlessly.

THE OLD AND THE YOUNG

Frequently a beautiful understanding and sympathy are observed between the aged and the young. Grandparents have a toleration for and patience with the boys and girls that parents lack. Some old people are very genial; there is frost on their heads and sunshine in their souls. But others

MUSIC LESSONS

A RAY OF SUNSHINE FOR THE OLD FOLKS

are crabbed and cross. The world has dealt hardly with them. They fret at their infirmities. It irks them that they are no longer in the thick of life's business and battle. The younger men and women have usurped the places where they were once indispensable, and they are unhappy and possibly unreasonable.

In a household where old people and children reside, the latter should practice courtesy toward the former. I think there is no desolation like that of a lonely old age. And, while there are limits to exaction, good breeding requires that the young should defer to the old. A lack of reverence is a defect of present-day manners, and the sooner we acknowledge and remedy it the better.

CHILDREN AND GUESTS

If there are guests beneath the roof children in the home should do what they can for their pleasure and think it a privilege. A little girl I knew, being compelled when there was a sudden influx of company to surrender her room for the night to one of the guests, instead of yielding graciously, sat on the stairs and howled at the top of her voice for a half hour. Fortunately, the guests supposed she was screaming with the toothache.

In my father's house hospitality was the rule, and the home was always elastic enough to accommodate one guest more, if need were. The children were tucked away in any corner, or had beds on the floor, and they never dreamed of objecting if called upon to vacate their particular rooms. It is the essence of hospitality to be very glad to welcome our friends and very sorry to have them go away.

A disagreeable child fingers a guest's gown, wanders into her room and plays with her combs and brushes, and gener-

ally intrudes on the guest's privacy. An agreeable child is never in a guest's way, and seldom out of the way if a guest can be served.

GOOD MANNERS IN THE CHURCH

Although this paragraph is inserted here, it by no means is wholly confined to children and their behavior in the pew. Only bear this in mind, please: If you do not acquire the habit of regular churchgoing before you are twelve years old the strong probability is that you will never acquire it. And next, the quiet deportment appropriate to the pew, the attitude befitting the worshiper, *must* be acquired when you are young. Once impressed on youth, it will never be forgotten. But middle age will never overcome listlessness, aversion, and ennui in God's house, except through a miracle, if the churchgoing habit was not formed in childhood.

Among breaches of good manners in church, the foremost in its indecorum is whispering and chatting with friends before or during the exercises. The sanctuary is not the proper place for gossip. Another reprehensible breach of etiquette is the turning over the leaves of a hymn book or the perusal of a church calendar during the sermon or the prayers. Almost as shocking it is to consult a watch during the service. These actions are grossly insulting to the minister, the congregation, and the Lord we profess to worship. To be late, deliberately, is almost as unpardonable an offense as any of the above faults.

I believe that the little ones should be taken to church from the time they are able to walk. Nothing is more inspiring than a church where there are little heads in the pew.

Children should go to the same church with their parents, not select their own church, nor should they stay at home at their own discretion, but, on the contrary, the churchgoing of

the Sabbath should be as much an obligation as the school-going of the week days.

Yet the best day of the week must not be made a penitential day in the children's lives. Happy Sundays with our children we may have, cheerfully restful, with a brightness and a gladness no other days hold. A walk with father in the afternoon, a time for singing in the evening, books kept specially for the holy day, some privileges not given on other days, may make the Lord's Day the golden milestone of the week for our little darlings, and the most delightful day for our young people.

SOME OTHER HINTS

A writer on child training has given some excellent rules on the general subject of their behavior which are not inappropriate here:

"It is against the rules of strict etiquette to take children when making formal calls, as they are a restraint upon conversation, even if they are not troublesome about touching forbidden articles, or teasing to go home.

"Never take a child to a funeral, either to the house of mourning or to the cemetery.

"Never allow a child to take a meal at a friend's house without special invitation. It is impossible to know how much she may be inconvenienced, while her regard for the mother would deter her from sending the little visitor home again.

"Never allow a child to handle goods in a store.

"Never send for children to meet visitors in the drawing-room unless the visitors themselves request to see them. Make their stay then very brief, and be careful that they are not troublesome.

"It is not etiquette to put a child to sleep in the room of a

guest, nor to allow children to go at all to a guest's room, unless specially invited to do so, and even then to make a long stay there.

"When invited to walk or drive never take a child, unless it has been invited, or you have requested permission to do so.

"Never crowd children into picnic parties if they have not been invited.

"Never take a child to spend the day with a friend unless it has been included in the invitation.

"Never allow children to handle ornaments in the drawing-room of a friend.

"Never allow a child to pull a visitor's dress, play with the jewelry or ornaments she may wear, take her parasol or satchel for a plaything, or in any way annoy her.

"Train children early to answer politely when addressed, to avoid restless, noisy motions when in company, and gradually inculcate a love of the gentle courtesies of life. By making the rules of etiquette habitual to them you remove all awkwardness and restraint from their manners when they are old enough to go into society.

"Never send a child to sit upon a sofa with a grown person unless a desire to have it do so has been expressed.

"Never crowd a child into a carriage seat between two grown people.

"Never allow a child to play with a visitor's hat or cane.

"If children are talented be careful you do not weary your friends and destroy their own modesty by 'showing them off' upon improper occasions. What may seem wonderful to an interested mother may be weariness to a guest.

"Never allow children to visit upon the invitation of other children. When they are invited by the older members of the family it is time to put on their 'best bibs and tuckers.'

"Never take children to a house of mourning, even if you are an intimate friend."

It is one of the first duties of parents to train their children at home as they would have them appear abroad. An English lady writes thus:

"If, then, we desire that our children shall become ladies and gentlemen, can we make them so, think you, by lavishing money on foreign professors, foreign travel, tailors, and dressmakers? Ah, no! good breeding is far less costly, and begins far earlier than those things. Let our little ones be nurtured in an atmosphere of gentleness and kindness from the nursery upward; let them grow up in a home where a rude gesture or an ill-tempered word is alike unknown; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, brother and sister, prevails the law of truth, of kindness, of consideration for others and forgetfulness of self. Can they carry into the world, whither we send them later, aught of coarseness, of untruthfulness, of slatternliness, of vulgarity, if their home has been orderly, if their parents have been refined, their servants well-mannered, their friends and playmates kindly and carefully trained as themselves? Do we want our boys to succeed in the world; our girls to be admired and loved; their tastes to be elegant; their language choice; their manners simple, charming, refined, and graceful; their friendship elevating? Then we must ourselves be what we would have our children to be, remembering the golden maxim, that good manners, like charity, must begin at home.

"Good manners are an immense social force. We should therefore spare no pains to teach our children what to do in their pathway through life.

"On utilitarian as well as social principles, we should try

to instruct our children in good manners; for whether we wish them to succeed in the world, or to adorn society, the point is equally important. We must never lose sight of the fact that here teachers and professors can do little, and that the only way in which it is possible to acquire the habits of good society is to live in no other."

III

GOOD MANNERS WHEN TRAVELING

More or less as a matter of course, we travel. Our journeys may be long or short, but they are far from one point to another, and the same general rules cover all their necessities. I insert here a few rules which apply in every emergency:

Consider what route you are taking when you are contemplating a journey, and decide definitely upon it. Go to the ticket office of the road and procure a time-table, where you will find the hour for leaving, together with names of stations on the road, etc.

When you intend taking a sleeping berth, secure your ticket for it a day or two before you intend starting, so as to obtain a desirable location. A lower berth in the center of the car is always the most comfortable, as you escape the jar of the wheels and the opening door.

Take as little baggage as possible, and see that your trunks are strong and securely fastened. A good, stout leather strap is a safeguard against bursting locks.

In checking your baggage look to the checks yourself, to make sure that the numbers correspond. Having once received your check, you need not concern yourself further about your baggage. The company is responsible for its safe delivery.

It is a wise precaution to have your name and address carefully written upon any small article of baggage, such as satchel, umbrella, duster, etc., so that in case you leave them in the car the railroad employees may know where to send them.

An overcoat or package lying upon a seat is an indication that the seat is taken and the owner has only left temporarily. It would therefore be rude in you to remove the articles and occupy the seat.

A courteous gentleman will usually relinquish his place to two ladies, or a gentleman and lady who are together, and seek other accommodations. Such a sacrifice always receives its reward in graceful admiration of his character.

It is only courteous for a gentleman, seeing a lady looking for a seat, to offer the one beside him, as she scarcely likes to seat herself there without such invitation, although she will, of course, if there are no entirely vacant seats, do so in preference to standing.

Ladies traveling alone, when addressed in a courteous manner by gentlemen, should reply politely to the remark; and on long journeys it is even allowable to enter into conversation without the formality of an introduction. But a lady will always know how to keep the conversation from bordering on familiarity, and by a quiet dignity and surprised manner will effectually check any attempt at presumption on the part of a strange acquaintance.

Always consult the comfort of others when traveling. You should not open either door or window in a railway coach without first ascertaining if it will be agreeable to those near enough to be affected by it. Women, in particular, should remember that they have not chartered the whole car, but only paid for a small fraction of it, and be careful not to monopolize the dressing room for two or three hours at a stretch, while half a dozen or more fellow-travelers are waiting outside to arrange their toilets.

Fastidious passengers will always carry their own toilet articles, and not depend on the public brush and comb.

A lady will avoid overdressing in traveling. Silks and velvets, laces and jewelry are completely out of place on a railway train. The appointments of a traveler may be as elegant as you please, but they should be distinguished by exceeding plainness and quietness of tone. Some women have an idea that any old thing is good enough to travel in, and so look exceedingly shabby on the train. This is a mistake.

GETTING READY FOR THE ROAD

When contemplating a trip from home, whether it is to be a long or a short one, it is wise to count the cost, ascertain the best routes, and make as close a schedule of time to be spent on the journey as you can. Approximately you may estimate the expense of any given trip, but, having done so, your comfort and peace of mind will be greatly enhanced if you add something for a margin. In going anywhere beyond your ordinary bailiwick it is proper to provide for illness or other contingency which may delay you and largely increase your outlay. To have just enough, with nothing in the background to draw upon, may do for youth and inexperience in the happy-go-lucky season of life, but few of us, when past youth, dare to take the risks that boys and girls survey so lightly. Better take a cheaper trip, or forego a costly one, than be stranded without means in a city of strangers.

By means of maps, railway guides, and the various trips outlined by tourists one may obtain an accurate notion of where, how, and when to go to any point on the globe. A gentleman who recently with his wife went round the world, visiting many foreign mission stations and traveling by every sort of conveyance, according to the ways of the country in which he happened to be, made the trip in fourteen months, arriving at his home in New York only twelve hours later

than he had planned before starting. Judicious planning will enable one to travel without fuss or fretting on the way.

ANTICIPATE—DO NOT FORBODE

Set out on a journey expecting to have a good time. People who forbode disaster are on the ragged edge of anxiety every moment. To anticipate is to look for something beautiful around the next corner, to watch eagerly for something new, curious, or charming, whenever one enters an unfamiliar region.

The responsibility of conveying a traveler safely rests with those who have sold him a ticket. Captains, conductors, engineers, and the many men who manage trains, or sail ships, are charged with the duty of landing passengers in good shape at the objective point on their tickets. A great deal of confidence may be reposed in the average man. Accidents do happen, but the percentage of accident as compared with the immense aggregate of successful travel is extremely small. I take it for granted that those who read this commit themselves daily to the care of the Father in heaven, who neither slumbers nor sleeps, and who has given His angels charge concerning His children that no evil befall them. On the road or at home God's child may say, "I laid me down and slept; for the Lord sustained me."

The pleasure of any journey is marred, if not ruined, by the presence of fear in the heart. To enjoy the good times as they come is as truly the Christian's duty as to accept with resignation the hard times. Sanctified common sense must be a part of every traveler's outfit.

ON PACKING A TRUNK

On many trips a man can carry every requisite in a suit case. Women, who are willing to go with light luggage, have spent some weeks in Europe, crossing the ocean, and doing a good deal of traveling, with only what they have carried in a shawl strap. But this, for women, is exceptional. Women usually are more comfortable if, leaving home for a few days, they carry their clothing in a trunk and have very little hand luggage.

If you expect to travel often, buy a good trunk to begin with, but not too large a trunk. Mammoth trunks tax the strength and skill of the men who handle baggage on trains, and of the porters in hotels, and are bulky and in the way in one's room. In visiting a friend for a short stay never take a trunk so big that it suggests the possibility of an indefinite lingering. Two small trunks are preferable to one of unwieldy size.

The ideal trunk for a lady has several drawers and compartments. When ready to pack get together everything you desire to take with you from home. Shoes and large articles should go into the trunk first. Pack very smoothly, and fill up all the little spaces. Do not carry glassware and fragile pieces of bric-a-brac in your trunk. They will probably be broken if you do. Never carry liquids of any kind, except in securely fastened tin boxes. Ink, cologne, and medicines may be packed together in a tin case, securely fastened and placed in the middle of the trunk. Fold all garments. Rolled bundles occupy an undue amount of space. Having arranged the underclothes as you want them, dispose of your skirts, which should be folded with the greatest care, laying tissue paper between each fold. Tissue paper should be stuffed into sleeves and laid around the bodices of gowns, to preserve their shape.

Dainty bits of lingerie, gloves, laces, bonnets and hats are to be provided for in the upper drawers and compartments of the trunk. Remember that loose packing means injury to everything. Pack as tightly as you can, and fill the interstices between your fragile articles with the soft tissue paper which is a friend in need to the traveler.

Elizabeth Bisland, who is an authority on comfortable traveling, advises:

"In making long trips in England or on the Continent it is as well that the woman traveling alone should go to the expense of taking first-class tickets to secure the advantages of the added luxury and privacy; but for all journeys of moderate length—and very few are as long as twelve hours—second class is quite good enough and a great deal cheaper. For journeys of an hour or two many English people go third class, since the carriages in this class are perfectly clean and fairly comfortable, and one is not likely to suffer any inconvenience from the manners of one's fellow-travelers, which are almost without exception quiet and decent. On the Continent a woman unaccompanied had better content herself with the economy of second class, as her experiences might not be agreeable in the third.

"Wherever one might be fated to spend any length of time in land travel it is best to follow certain rules. One of these is to be sure of plenty of fresh air. In our own country this is sometimes made difficult by the overheating of cars, the double windows, and the lack of proper ventilation; while in Europe the loosely fitting sashes and lack of artificial warmth give one at times too much of even that good thing. An excellent practice is to get out wherever a stop of more than a few minutes is made and walk briskly, filling the lungs and stirring the blood. In almost all cases where a traveler finds

herself unable to sleep in the cars the difficulty may be corrected by a supply of fresh air."

WHAT TO DO IN A SLEEPER

"I have never spent a night on the train. I don't know how to manage about the sleeping car," says the young girl or the elderly lady who has hitherto made her journeys by daylight.

This matter is very simple. Your sleeping car ticket was secured when you bought your ticket, or was engaged a day or two beforehand, if at a crowded period of the year, when accommodations are much in demand and space is taxed. A lower berth is preferred by women, though the air in an upper berth is often purer. Insist in summer on having plenty of air. The porter will open your window and insert a wire screen which keeps off part of the dust—only a part; dust seems inseparable from swift transit over any road.

An electric bell at the side of your seat will summon the porter whenever you need him, by night or by day. Call on him for any service, and repay his attentions by a fee at the journey's end. The amount of this fee or tip is determined by the length of the journey, and the personal service he has rendered. It is not fixed, except by the individual wish and ability, but it is customary to slip something in silver into the porter's hand before you leave the train.

When you desire to undress ring for the porter, who will deftly make your bed. This is the work of a very few minutes. The man dextrously lets down the machinery which transforms what is a luxurious seat by day into a luxurious couch by night, makes a few magic passes, and, presto! there you are. Step in behind the curtains, and slip off your jacket, waist, skirt, and other outside garments, remove your corsets,

and put on a long kimono, or a sack and skirt, in which, taking toothbrush, comb, sponge, and whatever toilet conveniences you have in your little hand bag, proceed to the lady's dressing room at the end of the car. This is usually arranged for two ladies. If others are before you watch for your opportunity, and go when the field is clear. Good form indicates that neither in the morning nor in the evening should one passenger, or even two passengers, monopolize the dressing room for a long time. Finish bathing and hairdressing with expedition, and leave room for others. A small swinging hammock of netted twine at the side of the sleeper is intended to hold securely all small articles, and the larger ones are smoothly folded and laid with shoes and the like at the foot of your bed. A shelf, or, rather, a hollow place where a shelf should be, is the depository for your hat. You have, I hope, left jewelry and costly valuables at home. They are never to be taken on a journey. The old Romans called baggage *impedimenta,* and the word exactly describes superfluous ornament and finery which encumbers and burdens the owner when traveling. To wear showy jewelry on the road is considered vulgar and much out of taste.

In order to gain the luxury of a bath on the train, the lady passenger must either rise very early or lie in her berth until her fellow passengers have done with the toilet room. A practiced traveler is apt to look about in the evening and see how many other women are in the car with her. She may then forecast her chances, and make up her mind whether she will rise very early or wait till the rest have completed their morning preparations.

Some women suffer acute discomfort on the train from faintness and car-sickness, especially in the morning. They do not quickly adjust themselves to the incessant motion,

often a jerking and swinging motion that wears terribly on the nerves. A little fruit, some thin crackers, and a bottle of bouillon should form part of the traveler's equipment, as tea and coffee cannot be procured at dawn. The merest luncheon— not a meal, but just enough to stay the stomach— will do away with the morning faintness and *malaise*.

Most of the morning dressing may be done in the toilet room, whither you may carry such portions of your dress as you have laid aside overnight. Always carry in your hand bag a silk or wool kimono, which may be slept in, and which suitably covers you in going back and forth in the aisle between the berths.

TRAVELING BY SEA

Ocean travel is not formidable in these days, except to those who suffer from seasickness. Try to start when measurably free from nervous strain, and have the body in a clear and wholesome state. Keep on deck. The passenger who is compelled to make a sea voyage of days in her stateroom is much to be pitied. One cannot have in her stateroom anything beyond a small steamer trunk, as all larger boxes go into the vessel's hold. It is practicable to carry every real necessity for a voyage of a week or ten days in one's suit case. The stewardess will pay the passenger many small and comforting attentions, and in return she should receive a tip, proportioned to the demands on her time and the amount of trouble she has taken.

Again quoting from Miss Bisland:

"It is well to secure one's seat, sleeping berth, or stateroom well in advance, and trust nothing to luck. Beginning early, and having, therefore, the power of choice, select, if possible, for a day's journey, a seat in the center of the car, or, if for the night, a berth near the ladies' toilet room. Take an outside

stateroom; the air to be had through the porthole, whenever the sea is calm enough to admit of opening it, is worth much in moments of fatigue or nausea.

"Take enough hand luggage to be quite comfortable. Some one can always be found to carry it for a very small tip. Do not sit down and wait to be told when things happen and where all conveniences are situated. A few judicious inquiries will ascertain the hour of meals, the locality of the bathroom, what rules and regulations must be observed, and what privileges are to be had. Be ready to take prompt advantage of any opportunity for amusement, and be profoundly versed in the gentle science of Baedeker and Murray.

"Perhaps this is a point at which the whole question of tips might be appropriately dealt with. All through Europe they are expected, but a regular tariff is fixed, and it is not necessary to give more than is the custom. Some few independent souls refuse to recognize the demand at all, but they are always badly served. In many cases those who serve them are not liberally paid by their employers because of the extra fund supposed to be contributed by the traveler, and she who refuses to tip is in reality receiving services gratuitously from the poor employee.

"On long sea voyages it is customary to give one's own stewardess five dollars when special services are asked, or two and a half dollars when no particular demands are made on her time. About the same is given the table steward, and one dollar to the deck steward—but this proportion may alter according to the amount of service rendered.

"It is a wise precaution and insures more care and consideration if the tipper gives the stewardess a small installment of the whole fee the first day out, intimating that more is to follow on reaching port.

"In England the cabmen expect a gratuity of two pence, in France two big sous. Six pence are ample for the transportation of luggage or any small services from the guard on railway trains in England; half a franc in France. In the expensive restaurants a shilling in London and a franc in Paris is sufficiently munificent, while in such places as the Maison Duval or the A. B. C. restaurants two sous, or two pence, are quite enough.

"There are, for the solitary woman traveler, a number of 'tourists' agencies—such as Cook's, Gaze's, and Low's—whose branches reach to over beyond Jordan, and are established among even the dwellers of Mesopotamia. These for a very small percentage will buy tickets, check and transfer luggage, furnish all useful and useless information, and do one's banking, besides supplying valuable aid in finding satisfactory lodgings.

"It is at the offices of these agencies that one may change banknotes most conveniently and secure fresh currency of the different countries in which one is sojourning. In carrying large sums it is better to rely upon the letter of credit of some prominent and trustworthy bank; but where the sum to be used in traveling is moderate, as convenient a way as any is to carry a few Bank of England notes, and deposit these as an account at one of the tourists' agencies, or at a bank, and draw checks against it. Say that one means to go abroad for two months or three, and means to limit one's expenses to a few modest hundreds; then the simplest and least troublesome fashion of arranging the matter is to procure Bank of England notes for that sum. Get a letter from a trustworthy tourist agency to its office in London or Paris containing an introduction. On arriving one has only to present the letter and the money, deposit the latter, and get a sheaf of checks in

return, and a needed supply of foreign gold and silver. In moving from one large city to another it is necessary only to carry a letter from the agency to its bureau in the new capital, and there, the office having been privately notified of the original deposit, the checks are again honored. For short tours from the base of supply a small amount of gold is the most convenient form of provision."

A FEW USEFUL DON'TS

Don't travel unless you can afford it.

Don't ask questions, except of officials on the road, or the ship, or of policemen on the street.

Don't carry a chip on your shoulder. Most of the people you meet are well-disposed and kind.

Don't permit your children, if you have any with you, to annoy people by ill-bred behavior.

Don't exchange visiting cards with strangers, unless this is justified by exceptional circumstances.

Don't refuse courtesies when offered by strangers if exceptional circumstances occasion them.

Don't return civility with its opposite.

Don't forget that you owe a duty to every human being, the duty of looking pleasant and being gracious.

Don't fail to assist any infirm, crippled, or aged fellow-traveler who may need a helping hand.

"Don't by a single thought or action add to the burden of sorrow pressing so heavily upon many fellow-pilgrims."

"Don't forget that most of the evil passions are traceable to two roots, anger and worry. These are the thieves that steal precious time and energy from life."

"Anger is a highway robber, and worry is a sneak thief."

There is much good sense and a little sermon in this bit of verse by Robert J. Burdette:

"KEEP SWEET AND KEEP MOVIN'"

Hard to be sweet when the throng is dense,
When the elbows jostle and shoulders crowd;
Easy to give and take offense
When the touch is rough and the voice is loud;
"Keep to the right" in the city's throng;
"Divide the road" on the broadway;
There's one way right when everything's wrong;
Easy and fair goes far in a day,
Just
"Keep sweet and keep movin'."

The quick taunt answers the hasty word—
The lifetime's chance for a "help" is missed;
The muddiest pool is a fountain stirred,
A kind hand clinched makes an ugly fist.
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
Just
"Keep sweet and keep movin'."

STANDARD TIME

In traveling one finds that at intervals his watch does not tally with the watches about him. At certain points the watch must be set over again. A little explanation of standard time may interest those who know nothing of its reasons or theory.

What is known as the "new standard time" was adopted by agreement by all the principal railroads of the United States at twelve o'clock, noon, on November 18, 1883. The system divides the continent into five longitudinal belts, and fixes a meridian of time for each belt. These meridians are fifteen

degrees of longitude, corresponding to one hour of time, apart. Eastern Maine, New Brunswick, and Nova Scotia use the sixtieth meridian; the Canadas, New England, the Middle States, Virginia, and the Carolinas use the seventy-fifth meridian, which is that of Philadelphia; the States of the Mississippi Valley, Alabama, Georgia, and Florida, and westward, including Texas, Kansas, and the larger part of Nebraska and Dakota, use the ninetieth meridian, which is that of New Orleans; the territories to the western borders of Arizona and Montana go by the time of the one hundred and fifth meridian, which is that of Denver; and the Pacific States employ the one hundred and twentieth meridian.

The time divisions are known as intercolonial time, eastern time, central time, mountain time, and Pacific time. A traveler passing from one belt to another will find his watch an hour too fast or too slow, according to the direction in which he is going.

All points in any time division using the time of the meridian must set their time pieces faster or slower than the time indicated by the sun according as their position is east or west of the line.

This change of system reduced the time standards used by the railroads from forty-three to five, a great convenience to the railroads and the traveling public. The suggestion leading to the adoption of this new system originated with Professor Abbe, of the Signal Bureau at Washington.

WHO PAYS A LADY'S FARE?

In going about, as in omnibuses and street cars, a lady pays her fare herself. An acquaintance who happens to enter the car when she does, or who meets her by chance before she has paid the conductor, does not pay her fare. An old and inti-

mate friend may insist on doing so, but this is a different matter.

Never squabble over a nickel in a street car. Women do this amusingly when on shopping excursions. The better plan is for each woman to pay her share of the day's expenses.

If guests are staying in one's home it is proper that the host should defray their expenses, car and carriage hire included, while they remain under his roof.

ABOUT SEATS IN CARS

Gentlemen formerly invariably rose and offered seats to ladies in street cars. The custom has fallen into desuetude now for several excellent reasons. One is the increasing independence of women who compete with men on equal terms in every industrial field, and who, in becoming equals and competitors, have ceased to be superiors and, so to speak, royalties. Another is the extreme rudeness of women who accept proffered seats without the slightest inclination of the head, or the very faintest word of thanks. Still another is the manifest reason that on long routes a man who has been working hard all day may resign his seat soon after taking it to a lady who is leaving the car in a very few moments. He does not reclaim the seat for which he has paid, when she departs, for some other man pounces upon it, and the original owner, tired and fagged and inwardly protesting, may have to stand for miles, and go home as cross as two sticks to the supper which ought to find him in a benignant mood.

No woman who is young and well should feel aggrieved if a man keeps a seat while she has none. It is not by right, but by privilege, that she ever has this courtesy extended, and in the twentieth century women do not wish to be treated as though they were the weaker sex.

A little newspaper anecdote the other day bears entertainingly on this mooted question.

"Keep your seat, sir," said a young lady, authoritatively, to an elderly gentleman who seemed about to rise in a street car.

He sank back, abashed, but presently, more resolutely, rose, and the lady with emphasis exclaimed:

"I will not take your seat, I do not mind standing! I am accustomed to it."

"Take the seat, madam, or leave it," answered the gentleman; "I want to get out of the car."

The bad manners of women on the road are inexcusable from every point of view. Why should a woman occupy two seats when she has paid for only one? Yet this is constantly done. A woman seats herself comfortably and then piles her bundles and boxes beside her, staring stonily ahead, when others enter the conveyance. The natural inference of newcomers is that the extra seat is being reserved for a friend, and they pass on without inquiry. If a more daring person ventures to ask, "Madam, is this seat taken?" the "No" is grudgingly spoken, and the luggage is removed with an air of injury.

Women are needlessly brusque and curt in their manner to conductors, and are conspicuously thoughtless in allowing their children to monopolize space to which the latter have no right.

A MINOR INFLICTION

Among the disagreeable features of a short suburban journey may be mentioned the habit of munching peanuts or eating fruit or candy, in which ill-bred people indulge. A decorous luncheon eaten at the luncheon hour is not an offense to anyone, but it is a distinct misery to sit near a party of people who are eating peanuts and scattering shells upon the floor, and the

odor of oranges and bananas on a train is nauseating to many.

As for the chewing-gum monstrosity, it is simply unspeakably hateful. Fortunately for the hygiene and the comfort of travelers, the revolting habit of expectoration in public conveyances is a thing of the past; prohibited under penalties of fine and imprisonment by modern boards of health, it has had its odious day, and no longer moves fastidious strangers from abroad to write of us as if we were a horde of barbarians instead of a refined and wholesome nation, with standards of purity and excellence to maintain.

STOPPING AT A HOTEL

In staying at a hotel overnight, or for some days, a lady traveling by herself need feel no embarrassment. All that is requisite is a modest, self-possessed demeanor, and money enough to pay the bill.

A hotel on the European plan is perhaps the most satisfactory, as there is a fixed tariff for rooms, and one may pay a larger or smaller sum, according to her means. A room with bath attached is luxurious, but costs more than one supplied only with washstand and basin. If one takes the elevator to her room it may be many stories from the ground floor without inconveniencing her.

Deposit valuables or large amounts of money with the hotel people, who will keep them in a safe for you. They do not assume responsibility for valuables left in rooms. When leaving your room step to the desk and leave the key with the clerk.

Does somebody inquire how the woman traveling alone secures her room? She steps to the desk in the office, as anybody else does, intimates her desire, and is told the rates for rooms. Having made her choice, the porter carries her hand bag and

shows her the room. If she have no other luggage she may be required to pay in advance, but this rule is not universal. Rooms in fine city hotels are now furnished with electric bells and telephones, so that communication between room and office is easy and immediate in case of need.

The restaurant in the building furnishes meals, *a la carte*, that is, at a certain price for every article. Sometimes there is a *table d'hote* arrangement, which means that a meal of several courses is provided for a stipulated sum.

Hotels on the American plan, and country inns, charge so much a day or so much a week, and provide lodging, food, and every needed service. Fires and meals served in rooms are extra.

Dress very quietly in a hotel. Never wear anything resembling full dress in an American hotel, unless you are in a group of ladies and gentlemen dressed with elegance in preparation for some function to which all are going later.

HOTEL ETIQUETTE FOR WOMEN

A lady, obliged to stop at a hotel and stay there some days by herself, may guide her conduct by the suggestions that follow, as they are put in a concrete form:

In giving an order at a public table a lady should decide quickly what dishes she desires, and order them in a low but distinct tone.

No lady will stare around the room, fidget with her napkin, plate, knife, or fork, play with the salt, or exhibit any awkward embarrassment, while waiting for a meal to be served. It is allowable to look over a newspaper in the interval at breakfast; but the habit, quite common, of carrying a novel to the table is not recommended.

If a lady accepts any civility from a gentleman at the same

table, such as placing butter, sugar, or water nearer to her plate, she must thank him; but by no means start a conversation with him.

If a lady have friends at the table, she may converse in a low, quiet tone; but any loud tone, laughing extravagantly, or gesticulations, are exceedingly ill-bred. To comment upon others present, either aloud or in a whisper, is extremely rude.

A lady must never point to a dish she wishes passed to her. If she cannot call it by name a well-trained waiter will know her wishes if she looks at the dish.

Any bold action or boisterous deportment in a hotel will expose a lady to the most severe censure of the refined around her, and may render her liable to misconstruction, and impertinence.

Greetings offered by other ladies at the table, or in the parlor, should not be too hastily checked, as the acquaintance so formed is never required by etiquette to be recognized elsewhere.

A lady alone at a hotel should wear the most modest and least conspicuous dress appropriate to the hour of the day. Full dress must not be worn unless she has an escort present.

A lady should never go alone to the supper table after ten o'clock. If she returns from an entertainment at a late hour, and has no escort to supper, she should have that meal sent to her room.

A lady should carefully lock her trunks before leaving her room at a hotel, and should give her money and jewelry into the care of the proprietor on her arrival, ringing for them if she requires them during her stay.

No lady should open a window in a hotel parlor, if there are other ladies near it, without first ascertaining that it will inconvenience them.

No lady should use the piano of a hotel uninvited if there

are others in the room. It looks bold and forward to display even the most finished musical education in this way. It is still worse to sing.

A lady should never go herself to the door of a hotel to call a hack. Ring for a servant to perform this office, and he will bring the hack to the ladies' entrance.

No lady should stand or linger in the halls of a hotel, but pass through them quietly, never stopping alone for a moment.

No lady should stand alone at the front windows of a hotel parlor, nor may she walk out on the porch, or, indeed, any conspicuous place.

A lady is not expected to recognize her friends across the parlor or dining room of a hotel.

No scolding of servants is permissible in a hotel. If they are negligent or disrespectful complain to the housekeeper or landlord; it is their business to keep the domestics in order, not that of their guests.

For a lady to go up the stairs of a hotel humming a tune is ill-bred, and may expose her to rudeness.

It is a breach of etiquette to take any newspaper, book, or music you may find in a hotel parlor to your own room, even if you return it.

Lolling or lounging in a public parlor can never be permitted to a lady.

It is a breach of etiquette for a lady to touch her baggage in a hotel after it is packed. There are plenty of servants to attend to it, and they should carry to the hack even the traveling shawl and satchel. Nothing looks more awkward than to see a lady, with both hands full, stumbling up the steps of a hotel omnibus.

SOME RULES OF THE ROAD

Do unto others as you would that they should do unto you.

Do not fan so vigorously that a cold current chills the back of your neighbor's neck.

Don't open a window without ascertaining whether so doing will interfere with your neighbors.

Never push, crowd, nor shove. There is always time enough to be courteous even in a crowd.

At a ferry present the exact change. While the ticket-seller makes change for three cents from a five-dollar bill for you, fifty people behind are fuming lest they lose a train.

Be provided with small change in the cars.

Do not tread on people's feet.

Do not carry an umbrella laterally under your arm. It may poke somebody's eyes out.

Never let your cane or umbrella or your suit case encumber a car aisle, to the peril of others who may trip over the incumbrance and be badly hurt.

Do not converse in loud tones with your fellow-passenger in the same seat.

Never engage in altercations with bumptious people who wish to pick a quarrel.

When escorting ladies be polite, but not belligerent. It is most embarrassing to a woman to be the subject of a quarrel, as to a seat, or somebody's cigar, or any other passing annoyance.

Remember that amiability costs nothing.

Do not leave articles on the train. One who travels is expected to look out for personal property.

Always carry your name and address plainly written on a card in your pocketbook, and also the name and address of the relative or friend who is to be notified in case of an acci-

dent. It is the part of wisdom to provide for identification should anything happen, this life being very uncertain at all times.

Never worry. "God's in his heaven—All's right with the world!"

On the whole, the rule of the road for all life's journeys is well epitomized in the quatrain by Edward Everett Hale:

"Look up, and not down;
Look out, and not in;
Look forward, and not back,
And lend a hand."

There are times when to address strangers on a journey would be intrusion and officious. There are times when not to do so would be unkind and inconsiderate.

In the book of Acts one may find a good example of the passenger who says and does the right word and the right thing in the right place, by reading the account of the shipwreck on the stormy coast of Malta. The man who was a prisoner on the ship going to Rome to be tried before the emperor, the man who had no recognized duty toward captain, soldiers, sailors, or passengers, by his own dominant spirit took command and saved the day. Everybody else had lost courage when "neither sun nor stars for many days appeared." "And now," said Paul, "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Though we search all literature we shall not anywhere find

better rules for the conduct of life than are laid down in the Scriptures. They are based firmly on two great principles, love to God and love to man.

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised its head,
And, with a look made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one that loves his fellow-men.'
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest."

IV

GOOD MANNERS IN CORRESPONDENCE

So much of social intercourse is in these days carried on by correspondence that it occupies a place in the foreground, and is extremely important. Possibly there are still houses where one has to hunt from garret to cellar for the means to write a letter, where the pens are poor, the ink is thick and dry, and the sheets of paper few and far between. But these houses are exceptional.

From Maine to California our families are scattered, business ramifications extend everywhere, and letters must fly to and fro. The mail is carried by Uncle Sam, swiftly and nearly always safely, and in the comity of nations letters and other documents make the tour of the globe, cross great mountain ranges, are borne over wide oceans, and find their way to the one for whom they are meant.

The first requisites for letters are pens, ink, and paper. Suit the pen to your preference; a stub, a sharp point, or a medium pen must be chosen to suit the special taste of the writer who uses it. In ink the best choice is a good firm black. Colored inks are not liked by society, or approved in the schoolroom, or in business. Choose an ink that flows freely from the pen, and shows itself black at once, not hours later.

Pallid inks, faint and elusive, are abominations. Write distinctly and clearly with a good pen, with black ink, on paper of good quality, and no one need criticise your taste or your judgment.

A good quality of smooth note paper, cream or snow-white, is suitable for one's most elegant correspondence. Less costly note paper answers for everyday use. This is simply a distinction like that between best and second-best clothing. Paper is so cheap that there is no excuse for buying that of poor quality.

Pads are convenient for family letters and for other writing. If the gifted daughter of the household writes for the papers let her be abundantly supplied with pads of letter size.

Postal cards should be used only for business inquiries and notifications.

When people wish to spend the money, they may have engraved in gold, silver, or colors, at the top of their nicest note paper, either a crest, a monogram, their separate initials, as L. D. F., or S. T. D.; the name of their home, as, Windy Crest, Pine Hurst, Bide-a-Wee; or their residence in a village, as Ossining, New York; Bellefontaine, Ohio; Tenafly, New Jersey; or their street and number in a city, as — Madison Avenue, New York, or Chicago; or — Beacon Street, Boston, or the like. This must be engraved, never printed. It adds to the individuality of one's note paper, but is not an essential, and, as it is costly, frugal people are justified in doing without this extra touch of elegance. In point of convenience, where people in society have a greatly extended correspondence, they are saved the labor of writing the place of their abode on every letter.

Persons who have a very large business correspondence—and some women have this—should use envelopes on which their post office address and name are printed, not engraved. Printed forms are right for business.

THE TYPEWRITER

What we should do without the little machine that serves us so faithfully I do not know. The typewriter is in every office, bank, factory, and countingroom, and in thousands of homes. It is as familiar a friend as the sewing-machine. Boys and girls should learn to use it just as they learn to write with a pen. Muscles cramped by the pen sometimes find relief when the typewriter is exchanged for it, and in publishing houses typewritten manuscript is vastly more popular than the most legibly hand-written production.

The typewriter is limited to business purposes. It cannot be utilized for friendly letters, love-letters, or letters of an intimate, personal, or confidential character.

Never send a letter of congratulation or condolence in typewriting. To do so is very bad form indeed.

A GOOD LETTER

What constitutes a good letter? First, the really good letter carries with it the good wishes of the sincere soul. It is not cold, perfunctory, nor overformal. Neither is it burdened by long and diffuse apologies for not having written sooner, nor weighted by flowery compliments, nor does it meander through meaningless sentences to a lame and halting conclusion.

A letter is a message from friend to friend. Something to say is its excuse for being. The letter that is most like good talk, like the vital expression of one friend to another, of information, faith, hope, cheer, or courage, is the best possible letter.

FORMS OF SALUTATION AND CONCLUSION

A formal letter to an entire stranger may be begun thus:

Jonathan Richards, Esq.
My dear Sir:

and concluded thus:

Very respectfully,

or,

Very sincerely yours,
Edward Spokane.

If the letter be sent to a lady who is an entire stranger it may be begun similarly:

Mrs. William Travis.
Dear Madam:

and may be closed as above.

It is equally agreeable to good form to address a letter to Jonathan Richards, Esq., "My dear Mr. Richards"; or to Mrs. William Travis, "My dear Mrs. Travis."

When the persons are well known to you do not use the full name as above, in beginning, but simply commence with "My dear Mr. Richards," or "My dear Mrs. Travis."

Observe that "My dear" indicates formality, while "Dear Mr. Richards," or "Dear Mrs. Travis," indicates familiarity.

A letter from a wife to her husband or a husband to his wife may begin in any tender and loving way, and be signed, "Devotedly yours," or "Ever your own," or in any terms of endearment that are natural in the most intimate relation on earth. Nothing is too emphatic, and nothing can be exaggerated in the loving expressions appropriate between the happily married.

To engaged lovers a good deal of sentiment may be allowed, but they should somewhat restrain their ardor, mindful that engagements *may* be broken; yet not hesitating to address the beloved one affectionately. Though banality is to be avoided, betrothed lovers have reason to let their pens express what their hearts feel, always observing the good rule to write nothing of which either might be ashamed were it proclaimed from the housetop.

Silly diminutives, trivial catchwords, and foolish phrases are best omitted from love-letters. Why should a love-letter fail in dignity or be clothed in less beautiful raiment than love deserves to wear?

THE SIGNATURE

Every letter, unless sent to a member of one's family, should be signed in full, as Mary Johnson, Eleanor Harris, Elizabeth Mason, Charles Arnold, William Morris Phelps, Arthur Kennedy. The middle name is signed by some with an initial, as John H. Thompson, Emily G. Ward, Alice B. Johns. If you have hitherto used this form it may not be well to change it, as it has become what is known as your legal signature, but if you have not thought much about the matter, and are now deciding it, write your middle name out in full.

One's signature should be very plainly written. Some people write a four-page letter in perfectly plain characters, and sign it at last with a disgraceful scrawl, so blind that no human being can make it out. This is one of those blunders that come very near being crimes. One's signature stands for one's self. It does not make the least difference whether or not one writes what is called a beautiful hand. About beauty in handwriting there may be widely differing opinions. But one ought to write, as a matter of courtesy and of good morals, a

perfectly legible hand, that anyone may read without difficulty or strain upon eyesight.

Sign your letters clearly, and never omit in any letter your *full post office address.* Although you suppose that your correspondent knows where you live, still be careful not to tax his or her memory if it have proved treacherous.

In case a letter goes astray it will be safely returned from the Dead Letter Office if your full name and address are within it. An additional precaution is this, to write your address on the outside of your envelope, in the upper left-hand corner, so that if the letter does not reach its destination it may be returned to you.

A married lady signs her name Margaret Otis, and puts Mrs. John Otis in brackets a little to the left and a trifle below the above signature. Never sign your name Mrs. Otis, or Mrs. Brown, or Miss Smith, or Miss Joyce.

No matter to whom you write, remember that the rule above given is an iron-clad one in good society.

WHEN IN MOURNING

If in mourning, and you wish to signify that you have been bereaved, let the style of your note paper be conservative. A narrow line of black is sufficient, just the merest border, on note paper and envelopes. Too deep and wide a border is not in good taste.

SEALING, STAMPING, AND DIRECTING LETTERS

Wax may be used in sealing letters if one prefer to use it. The envelopes in common use are securely gummed, so that wax is not necessary, and unless one can stamp the wax quickly and deftly it is not worth while to go to any trouble in the matter.

The postage stamp should be placed on the upper right-hand corner of the envelope. A letter should be directed as follows:

Miss Mary Jane Madison,
Clover Creek,
Dodge County,
Maine,

the lines not running amuck over the paper, but keeping themselves in straight, severe order.

Address a clergyman thus: Rev. John Borland Payson, D.D., or, Rev. Dr. John Borland Payson.

A physician's letter is properly directed, Hugh Murray, M.D.

In writing to the wives of these gentlemen address them as Mrs. John Borland Payson, and Mrs. Hugh Murray.

A non-professional friend may be addressed, Mr. John Bentley, or, John Bentley, Esq.

Should you have occasion to write to the Chief Executive of the nation, on the outside of your letter write, "The President of the United States."

LETTERS OF INTRODUCTION

A good form for a letter of introduction is the following:

New York, October 12, 1904.

My dear Mrs. Jones:

May I have the pleasure of presenting to you my friend Miss Rose Spaulding, who wishes to consult you about the Winwood Settlement work, in which she is interested? Knowing your acquaintance with social settlement work, I have assured her of your kindness as a listener. Any favor you may extend to Miss Spaulding will be appreciated by

Yours sincerely,
Emmeline Rossiter.

And another briefer form might be:

New York, October 12, 1904.

My dear Mr. Ingersoll:

Permit me to introduce to your favorable notice Mr. Edward Hollister.

With kindest regards, I am

Faithfully yours,

John Johnson.

A visiting card often serves the purpose of a letter of introduction. If thus used, across the upper part of the card should be written, "Introducing Miss Brown to Mrs. Robertson." This card should be inclosed in a small, unsealed envelope.

Never seal a letter of introduction. For that matter, never seal a letter sent to a friend by a friend's hand. A letter sent by a business messenger is properly sealed.

INVITATIONS AND ANNOUNCEMENTS

These are, properly, engraved forms on pasteboard. In a later chapter they will be treated more in detail. It is best to follow whatever is the fashion of the hour in these matters, and this is best ascertained by reference to a stationer, who can furnish you with the latest mode.

Should an informal invitation be sent in a letter to a friend, asking her to visit you, the following is a very graceful form:

Briery Bank, New Jersey,
October Twelfth,
Nineteen-hundred-four.

My dear Mrs. Ross:

It will give me very great pleasure if you will spend a few days with me, while the country is still in its gorgeous autumnal dress. Will you not come out on Thursday

afternoon next, and remain until the following Tuesday morning?

I inclose a time-table. Let me know your train, so that I may meet you at the station.

Anticipating your coming with great joy, I am

Cordially yours,

Katherine Lansing.

Observe, that it is now customary to mention the desired length of a visit and to limit it by definite days. This makes it easy for guest and hostess to arrange for other engagements.

A lady may announce the betrothal of a daughter by an informal letter sent to her friends, after this fashion:

Brookline, Massachusetts,
November Sixth.

My dear Frances:

I take it for granted that you are so much a friend of our household that you will sympathize in Edith's happiness when I tell you that she has just announced her engagement to Mr. Howard Ellsworth, a man of whom her father and I thoroughly approve. They will not be married until Easter, but felicitations are in order.

Affectionately yours,

Elinor Judd.

LETTERS OF CONDOLENCE

A letter of condolence should be sincere and unaffected, as well as short. Eyes dim with tears cannot pore over lengthy epistles. The letter of sympathy should be like this:

New York, November Eighth.

My dear Mrs. Sims:

With the deepest sorrow I have read the announcement of your son's death. I cannot tell you how fully I

enter into your sadness, nor how my heart aches for you at this moment. May our Heavenly Father comfort you and help you to bear the great loss you have sustained.

Sincerely yours,

Martha Paine.

Whether to use numerals or to write a date in script is a matter of preference.

ACKNOWLEDGING LETTERS OF CONDOLENCE

It is a sufficient acknowledgment of a letter of condolence to send your visiting card, with "thanks for sympathy" written over your name. But in replying to such letters no form is needed. Let the heart respond in the simplest words that can be chosen.

CHILDREN'S LETTERS

Children should be encouraged to write letters to their friends and relatives, and the doing this must be considered a part of their education. Never open a child's letter. Let him or her enjoy this pleasure. At the same time, if a child shows you the letter, as usually a child does, read it with interest. All a child's life, letters included, should lie like an open book before the eyes of parents.

HINTS TO YOUNG GIRLS

Will the young girls accept a few practical hints about their letters?

"A new paragraph should be commenced for every new subject. When there is not enough matter for more than two pages it is best to finish the letter on the third or fourth page, leaving the second one blank. A letter concluding on the second page has a rather awkward appearance. Some people dodge about in a very uncomfortable way from the first page

to the third, then to the second and fourth, so that the letter has to be turned over many times before it can be read. Young ladies should not adopt a style which gives the reader so much trouble.

"In writing a letter to a business man it is better to open the paper out flat and begin at the left-hand inner side. By this means the time of the reader will be saved, as he can see the whole matter at a glance—a great point when he is, perhaps, a busy editor or publisher, when it may even increase the chance of the writer's acceptance.

"Although abruptness is a most unpleasant fault in correspondence, an involved style is still more distressing. A concise style should be striven for, and in letters of business the subject should be plainly stated first, the explanation following afterward. The same rule applies to a letter of apology, or a letter in which a favor has to be asked; the regret or the request should be expressed at starting, the explanation to follow.

"The refusal of a request is said to be the hardest thing in the world to do gracefully, but this is less difficult in writing than in conversation. A letter of thanks is a difficult thing to write, as it is not easy to steer between the faults of gushing and coldness, but a letter of condolence is worse, as everyone must feel who has ever attempted to write one. No extraneous matters should be put in a letter of condolence, no news about the writer, for example; it must keep strictly to the matter in hand. The letter must not stir up the grief afresh, yet it must not appear cold and unsympathetic. Brevity is really advisable in a letter of this description; a line of sympathy is all that is requisite, and anything more is apt to become impertinent or painful.

"Business letters should be answered by return of post, and the same rule must be applied to invitations for dinner. All

invitations should be answered within a day, if possible, as delay in this matter looks as though the recipient were waiting to see if anything more agreeable would turn up.

"A girl should not waste much time on useless letter-writing, but she should remember to write to people to whom a letter is always welcome, such as to relatives at a distance, to invalids, or people who lead lonely, monotonous lives.

"A letter is often a great treat to an elderly aunt, or an aged governess, and the pleasure of a letter to an invalid can scarcely be calculated. There are many little kindnesses which may be done by means of a friendly note, just as a ray of sunshine may come through the smallest chink. But a girl is wiser to stay her hand when it comes to corresponding with young men, and it is much better for her not to commence correspondence with any man except her betrothed lover.

"History shows us that all the letters which have been most carefully preserved from past centuries are those which the writers have implored should be destroyed at once. We never know into whose hands a letter may ultimately fall, so it is wiser never to write anything which one may afterward have occasion to regret.

"Three things may never return, says the Arab proverb—the flying hour, the opportunity, and the spoken word; and the written word is even more difficult to recall, so I would counsel my girl readers to think twice before they speak, but fifty times before they write what they may afterward wish they had never penned."

V

CONCERNING INTRODUCTIONS AND OTHER SOCIAL FORMS

No question is more frequently asked than this: "How shall I introduce people to one another?"

The matter is perfectly simple. Only a few precautions may be indicated. Note that one introduces a younger lady to an older one, not the reverse, and presents a gentleman to a lady, not a lady to a gentleman.

Thus, introducing a college classmate to one's mother or aunt, one would say, "Mother, this is Myra Betts; Myra, my mother, Mrs. Allen;" or, "Aunt Mary, may I present Miss Chase? Miss Chase, Mrs. Munson." A little ceremony is better than too great informality.

One may say, "Mrs. Brown, may I present Mr. Jones?"

Always speak the names very distinctly when introducing people to one another. Never mumble them under your breath. Utter them plainly.

There are ceremonious introductions and unceremonious introductions, premeditated introductions and unpremeditated introductions; but, in all cases, introductions should never be *indiscriminately* made—that is to say, without a previous knowledge on the part of those making introductions as to whether the persons thus introduced will be likely to appreciate one another, or the reverse, or unless they had expressed a desire to become acquainted; as, for instance, a lady would not introduce two of her acquaintances residing in the same town although moving in different circles to each other unless

they had each expressed such a desire; as an undesired introduction, if made, would oblige the one person, to whom the introduction was the more unwelcome, to treat the other with rude disregard or to continue an acquaintance that was distasteful.

Therefore, should the slightest doubt exist as to how an introduction would be received—whether the meditated introduction was a spontaneous desire on the part of a lady or gentleman that two of her or his friends should become known to each other, or whether one person has expressed a wish to make the acquaintance of another person, and has expressed that wish to a mutual friend—the received rule is to consult the wishes of both persons on the subject before making an introduction. But if a difference of station or age exists between the two persons, it is sufficient to ascertain the wishes of the person of the greater dignity.

The person about to make the introduction should say to Mrs. A.—but not in the hearing of Mrs. B.—"May I introduce Mrs. B. to you?" or use some such formula, according to the degree of intimacy existing between herself and Mrs. A.

With regard to his own sex, a gentleman, on the contrary, is generally as exclusive as to the acquaintanceships which he forms as is a lady with regard to the acquaintanceships which she forms. "Reciprocity of taste" is the basis on which acquaintanceships between men are established, subject, in a certain measure, to social position; though this rule is itself subject to wide exceptions.

It is etiquette for a gentleman to ask a mutual friend, or an acquaintance, for an introduction to a lady, and it is the accepted rule to do so when a gentleman desires to be introduced to a particular lady; but gentlemen do not ask to be introduced to each other, unless some special reason exists for

so doing—some reason that would commend itself to the person whose acquaintance was desired, as well as to the person making the introduction; otherwise, such a wish would appear to be either puerile or sycophantic. Thus the request might meet with a refusal, and the proffered acquaintanceship be declined.

When a lady meets a man whom she knows, it is her privilege to take the initiative and bow first. She should be sure she *does* know him, and be sure to catch his eye. Passing and repassing in street or promenade, a single bow answers every requirement. You need not bow like a Chinese mandarin every time you meet your friend.

Many people are a little in doubt as to introductions out-of-doors, and they are rather a matter of inclination than of strict etiquette. If a young lady were walking out with a lady to whom she was on a visit she would introduce every friend whom she happened to meet, and her hostess would do the same.

In walking it is correct always to keep to the right side of the path. All collisions are avoided by this method.

When two people are walking together the young lady walks on the inner side, as she is supposed to need protection. A gentleman on walking with her must always walk outside, however often he had to change over during the course of the walk, and a married lady would also take care to place the unmarried girl inside. A gentleman always allows a lady to take precedence except when the contrary is necessary for her protection; for instance, he would go first to clear a way for her in a crowd, or leaving a building that is crowded. In entering a hotel dining room she goes first.

"A lady usually takes precedence, yet it is sometimes difficult for a girl newly out of the schoolroom to remember that times

are altered for her and she is now to be waited upon like a queen.

"A young lady, and for that matter an older one, should know how to accept attentions with grace and ease. It is proper that doors should be opened for her and she should pass through them first; that her parcels should be carried, and that her errands up and down the house should be undertaken cheerfully by her brothers, cousins, and kinsmen—never, however, by her father, or any elderly masculine relative."

RIDING—ITS ETIQUETTE

Riding has become a popular diversion in the North of late. It has always been popular in the South, where the people go about on horseback for convenience as well as for pleasure, and girls are accustomed to the saddle from babyhood.

In cities and public parks young ladies never ride without an escort. If the escort be a groom he rides a little in the rear, with a vigilant eye to offer any service that may be necessary.

An English authority gives these directions:

"Absolute neatness is the most important point about a riding-habit, and anything bright or remarkable is always considered in bad taste. The hair should be very compact, the habit quiet in color and simple in cut. A girl never looks to more advantage than in her habit, and she may feel a pardonable pride in being well turned out.

"In mounting, the habit must be gathered up and held in the left hand; the rider then places herself as close to the horse as possible, with her right hand on the pommel. The gentleman who is assisting her then stoops and places his right hand, palm upward, at a convenient distance from the

ground. The lady puts her left foot into his hand, and then springs upward into the saddle as he lifts her."

One must remember that in riding it is essential to be on good terms with one's horse. A person who forgets this and loses self-control is almost certain to be a bad rider, and to spoil his horse.

In learning to ride, learn to understand the horse. This good friend of ours possesses as much individuality as a human being. No two horses are precisely alike any more than two children in a family are alike.

The first essential in riding is a firm seat; the next a nice hand on the rein.

Robert Weir, who is a noted writer on the subject of riding, gives the following directions to riders:

"The man who has good hands and seat—and they go very much together—is he who sits well down in the middle of his saddle in an easy, natural position, the upper part of his body over his hips, or, if inclined either way, a little back; his thigh well down the flap of the saddle, and the lower part of his leg about covering the girth; the body supple, not resisting the action of the horse. The elbows should always be under the shoulders, without stiffness, and the hands should give and take, so as not at any time to have a dull, hard feeling on the horse's mouth. The leg should work in unison with the hand. It will be found that the man who rides in the position described will in applying the leg draw it a little back, so that the horse feels the pressure just behind the girth.

"The man who has good hands and seat will not, if his horse throw his head up and throw his nose out, immediately clutch the reins shorter and ram his legs or spurs into the animal's sides, but will drop his hand for a moment, and then when the horse drops his nose, as he is almost certain to do, will quietly

shorten the reins a little, and close the legs so as to endeavor to keep him there."

A girl should learn to ride as early in life as a boy, and as fearlessly. In these days she may, if she choose, abandon the sidesaddle which many women consider dangerous, and which is certainly not comfortable, and ride just as her brother does, on the man's saddle. The vogue of the divided skirt has made this possible, and a woman is not singular who rides precisely as a man does.

The bicycle is not now quite so fashionable as it was a few years ago, particularly in cities, although women who live in the country find it one of the joys of the summer days.

Once having learned to ride well, a woman is independent with regard to errands, short trips, and occasional excursions. Nothing is pleasanter than to take a trip through a beautiful country on a wheel, in good company, by which I mean, with a friend like-minded who enjoys outdoor air and exercise.

Husbands and wives may enjoy great pleasure by riding either a horse or a bicycle. The advantage in the latter case is, perhaps, that the bicycle takes little room and requires comparatively little care, while a horse must be cared for with the same anxiety and discretion that one gives to any other member of the family.

DRIVING—ITS SECRETS

In learning to drive begin with one horse. The first lesson is to hold the reins properly and to sit in a good position on the driving-seat. The left hand and wrist should be held straight, not stiffly, but naturally: the little finger down, the thumb and first finger uppermost. The elbows should be close to the body.

To learn to drive well requires time and patience. Study

the methods of a good coachman. If possible, let one who is a past master in the art of driving give you a few lessons and show you all that there is to be known.

A woman should understand the method of harnessing a horse, and before starting on a journey it is important to know that every bit of the harness, the reins and everything connected with the gear, are just as they should be.

Few things are more delightful than to sit behind perfectly broken ponies and drive along a smooth road in a beautiful part of the country.

WALKING—ITS PLEASURES

Though very many people need never expect either to ride or drive, still everyone who has two feet may walk. It is a good thing to learn to enjoy pedestrianism. Possibly few of us walk enough. A person in good health should not be satisfied with a walk, in this climate, of less than three or four miles a day. There are women who have accustomed themselves to much longer walks than this, and who, in good weather, think nothing of walking eight or ten miles at a stretch.

To get the full benefit of a walk one should wear a comfortable shoe, broad-soled, low-heeled, and fitting well over the instep. A short skirt is also desirable, as nothing hampers one in walking so much as having to hold a long trailing skirt. To get the full advantage from walking it should not be sporadic, but should be undertaken as a duty, at a certain hour every day.

As solitary walking is only enjoyed by one of a reflective turn of mind, it is best to secure the company of some one who enjoys the same amusement. Two friends, or a group of friends, in fine weather, may easily undertake to walk through

a county or a state, taking some days for the excursion and stopping overnight at convenient farmhouses or inns.

For this outing, some provision must be made against rain, and a raincoat and light umbrella must be carried. Very little luggage must be taken when one walks for pleasure, and it is well on long excursions to pack a grip or telescope beforehand, and send it by express to meet the party at an objective point. Students often take long walking tours, coming home bronzed and clear-eyed, with muscles firm and buoyant health, also with a minute acquaintance with scenery impossible to gain when it is seen from the top of a 'bus or the window of a steam car.

ENTERING A CARRIAGE

In driving and automobiling, a girl has the pleasure in the one case of manipulating the reins, and in the other of speeding on at a fast rate, while nothing of flesh and blood is being tired. If a girl attempts to drive she must learn every detail of the art, or else she will make an awkward and clumsy appearance. An old farmer used to say, "I never trust Mary Ann with horses, though I trust her with everything *except* horses, bless her heart!"

Whatever you do or do not, learn how to enter and leave a carriage gracefully. Some people merely tumble out and in. A lady of my acquaintance went for twelve successive summers to stay weeks at a place she did not like, and where she had many discomforts, because they had a high and broad platform from which she could easily step into carriages, and to driving she was addicted beyond any other pastime.

"To get into a carriage gracefully is a necessary art, and should be performed without either loitering or haste. If a lady is going to sit with her face to the horses, and there is one step to the carriage, she puts her left foot on it; if there are

two steps, she puts her right foot on the first, and her left on the second, so as to enter the carriage with her right foot, and sink easily into her seat. If she is going to sit with her back to the horses the action is reversed, and the carriage is entered with the left foot. When a young lady is driving with only one other lady who is her hostess, she should enter the carriage first, taking the further seat facing the horses, so that her friend is not obliged to pass her. When driving with her mother, a young lady would only occupy the front seat next her mother if no other lady were present. If there are two daughters, the elder one sits next her mother, the younger one opposite. The usual hours for driving are from 2:40 to 4:30 during the winter, and from 3 to 6:30 during the summer."

ABOUT PAYING A VISIT FOR THE FIRST TIME

As has already been said, "One social difficulty is now nearly always removed, and that is any doubt as to the duration of a visit. Old-fashioned etiquette prescribed that any mention of a date for departure was a breach of hospitality on the part of the host, and the guests must often have felt sorely perplexed as to the length of time they were expected to remain! Modern good sense has done away with this difficulty, and it is found that the mention of the duration of a visit is an assistance both to hostess and guest. The hostess desires to entertain a series of visitors, and the guest is sure to have plans of her own. The probable length of the visit is nearly always mentioned in the letter of invitation; the hostess writes, 'We hope you will be able to come to us on Tuesday the second, and remain until the ninth' (or 'stop for the flower show,' or 'the tennis tournament'). Supposing that no date for departure is mentioned in the letter, it will be the guest's business to mention it as soon as possible, either on the first

or second day of the visit. A girl can say, 'Mother will want me back by next Monday, because our cousins are coming to stay;' or 'she will not like me to be away longer than a week, because of the housekeeping.' The hostess always expresses sorrow at the departure of a guest, and generally asks her to extend her visit; but whether this is accepted or not is always a case for individual judgment, as it is easy to see whether the proposition is made in earnest or is merely a *façon de parler.*"

What to wear when going away for a few days is a puzzle, unless one takes with her a steamer trunk. To carry enough articles for comfort in a suit case or hand bag is possible for a week's end visit, or for a night, but a stay of some days in a strange house means the need of several pretty toilettes.

IT ALL DEPENDS ON THE PLACE

The selection of toilettes is often difficult, and it happens that half the chosen costumes spend the greater part of their time in the wardrobe, while their unhappy owner is sighing her heart out for the gown she has left at home. Winter clothes are always necessary for a visit in the mountains, and a good thick jacket or ulster is required when the visitor is likely to have much driving. Neat plain hats are needed for driving, and veils are also necessary if one wishes to keep tidy hair. The general style of toilette chosen depends on the style of living, for every country house has its own ways; and while in some houses everyone sits down to dinner in full dress, and all are as smart as if they were going to a dinner party in town, in others nobody troubles much about dress, and people do very much as they please, only taking care never to wear soiled and tumbled clothes or to appear in garments conspicuously unsuitable for any occasion.

People pay visits in large parties in the country, so a young

lady need not be afraid of being *de trop* when she is invited to join an excursion to visit country neighbors. If she has friends in the neighborhood with whom her mother is unacquainted, she can leave one of her joint cards upon them, if they are out, first running her pencil through her mother's name.

A visitor does not expect to see anything of her hostess in the morning, for the *châtelaine* is rarely visible between breakfast and lunch. It would not be right for the visitor to intrude on her hostess at this time, or to offer to assist her in her domestic duties. A visitor is supposed to find amusement for herself until lunch: she can write her letters, or amuse herself in any way she fancies. She should not accept any invitations without first consulting her hostess, whether she is staying in a town or country house.

It is not correct to leave an open letter about in another person's house.

As a rule, the hostess makes the first move when bedtime comes. The guest, unless old and feeble, never speaks of retiring until the hostess suggests it.

TIPS TO THE MAIDS

There are hostesses who have a pronounced aversion to their maids accepting presents from departing guests. But where no such dislike exists a little gift of money on leaving, or else a pretty handkerchief or a pair of gloves, or some trifle for the neck, will be appreciated by the domestic who has had extra work owing to the incursion of guests.

Courtesy to those who wait on one is a sign of good breeding. Only a rude and uncultivated person is thoughtless in her behavior to the help in her own house or those of her friends. Also the lady or the gentleman takes pains to be courteous in shops and stores, and never shows irritability there.

A tip if given should not be very large, and should be quietly slipped into the hand of the maid on the morning a visitor leaves. Better than tips, however, are kind looks and words.

Domestics appreciate the people who always remember their names, who take pains to inquire for them, and who treat them as human beings.

This is equally true of saleswomen. "When Mrs. —— comes into our store," said a girl behind the counter, "she is so charming and so pleasant she lights up the whole place. She brings the morning in with her."

MONOPOLIZING THE TALK

It is bad manners to take all the conversation, and to attempt to play the hostess in another person's house; bad manners to interrupt a speaker, even if he is telling a twice-told tale. We should all have opinions of our own, and be able to maintain them when necessary; but what can be more unmannerly than the contentious person who springs up like a jack-in-the-box to contradict an assertion almost before it is out of the speaker's mouth? "Do you like that? I don't," is forever on the lips of the ill-bred person, who forgets that it is desirable in society to find points on which we can agree with our neighbors.

Never make haste to supply a word if a person hesitates and hunts about in his mind for one. Wait quietly till the missing word is found by the brain of the one who is talking.

Never say bluntly, "I don't agree with you."

Never try to have the last word.

Anthony Trollope, whose novels of English life are so true and entertaining that no library is complete without them, was personally very pugnacious in conversation. "What was that you said? I entirely differ from you," he would shout across

a drawing room! Fancy such an Indian club and war whoop style of talk, and by all means avoid it.

Avoid, too, the dreaming habit into which sometimes we thoughtlessly drift. Absence of mind makes people commit many solecisms, and when this habit is carried on to later life it is not easy to correct. But young people should not allow themselves to be absent-minded, they should take an interest in what is going on around them. It is rude to enter into a *tête-à-tête* in a small company where general conversation is desirable; rude to get away into a corner and whisper with other girls, and giggle like a schoolgirl for no reason. Inquisitiveness is worse than absent-mindedness, and one should not allow oneself to become a living note of inquiry. We can find out anything under the sun by the aid of twenty questions, but we should not behave like highwaymen, so as to leave our friends no defense but falsehood. It is better to avoid asking many questions, and inquiries should never be made on the subject of age or income. A straightforward manner is always a charm, and if I had to define a perfect manner I should be inclined to give the palm to one that was quite straightforward and attentive, most absorbed in the thing in hand.

Self-restraint is indispensable in the intercourse of human beings. Ages ago the wisest of men said, "Better is he that ruleth his spirit than he that taketh a city." This is equally true to-day. Nobody will be tolerated who always strives to have her own way; nobody is so dreaded as the loud-voiced, aggressive person who refuses to yield the least point in the conversational game. Girls especially should not sacrifice too much to the caprice of the moment.

Especially are the manners of a girl tested by the way in which she behaves to her elders, and she must remember that no attention is too great for the young to pay the old. Young

people are happier together without the constraint of elderly company, still they should not openly avoid that company, or make their elders feel out in the cold. There is a certain type of girl to whom an elderly person is always a frump or a fogy, an object of ridicule, and to be avoided or ignored as much as possible. Self-denial is necessary to make youth tolerant of age, but the attentions of youth are so welcome to the elder that this is a virtue which may be said to bring its own reward. The young girl must listen patiently to the old man's story, though it may possibly be a little prosy, and she should be ready to play or sing or do anything in her power, with sweet willingness, immediately when asked. She does not realize how wonderful and beautiful it seems to her elders that here is a bright being with the world at her feet and all the pleasant years before her. A glad heart and a bright young face mean much in a gathering of people where there are sure to be some heavy hearts, some sorrow-lined countenances.

The young men always gravitate toward the pretty girls, yet it is a question whether their admiration of them is more spontaneous and more sincere than that of the older ones, who look wistfully at them, recalling happy days that are no more, and humming under breath some such song as, "O, don't you remember sweet Alice, Ben Bolt?"

BY WAY OF A SUMMARY

We may fitly group in this place a few rules, easy to fix in the mind:

Always introduce the gentleman to the lady—never the lady to the gentleman. The chivalry of etiquette assumes that the lady is invariably the superior in right of her sex, and that the gentleman is honored in the introduction.

Never present a gentleman to a lady without first asking her permission to do so.

When a gentleman is introduced a lady usually offers her hand, but a courteous bow is the only necessity.

Remember, please, that in meeting new acquaintances in one's own house one cordially shakes hands. It is gracious to offer the hand on being introduced. An elderly lady has the privilege, and a clergyman always does this.

Persons who have met at the house of a mutual friend without being introduced should not bow if they afterward meet elsewhere. A bow implies acquaintance; and persons who have not been introduced are not acquainted.

If you are walking with one friend, and presently meet with, or are joined by, a second, do not commit the too frequent error of introducing them to each other.

A sister may present her brother, or a mother her son, without any kind of preliminary.

Friends may introduce friends at the house of a mutual acquaintance; but, as a rule, it is better to be introduced by the mistress of the house. Such an introduction carries the greater authority.

Introductions at evening parties are now almost wholly dispensed with. Persons who meet at a friend's house are ostensibly upon an equality, and pay a bad compliment to the host by appearing suspicious and formal.

Some old-fashioned people persevere in introducing each newcomer to all the assembled guests. It is a custom that cannot be too soon abolished, and one that places the last unfortunate visitor in a singularly awkward position. All that she can do is to make a semicircular courtesy, like a concert singer before an audience, and bear the general gaze with as much composure as possible.

Equally embarrassing is the custom of leading a guest around a room and introducing him to everyone present in turn. This should never be done. A good hostess introduces people incidentally as they are standing or sitting about during an evening reception.

SALUTATIONS

"The bow is the touchstone of good breeding," was once said by a French writer of note.

In no one of the trivial observances that good society calls for is there a more unerring test of the breeding, training, nurture, or culture of a person than the manner in which the salutation of recognition is made.

An inclination of the head is often sufficient between gentlemen, or a gesture of the hand, or the mere touching of the hat; but in bowing to a lady the hat must be lifted entirely from the head.

A bow does not entail a calling acquaintance, and to neglect it shows neglect in early education as well as a deficiency in cultivation and in the instinct of refinement.

A gentleman walking with a lady returns a bow made to her (lifting his hat not too far from his head), although the one bowing is an entire stranger to him.

It is a civility to return a bow although you do not know the one who is bowing to you.

Bowing once to a person on a public promenade or drive is all that civility requires.

Gentlemen lift their hats when passing ladies who are strangers on staircases, in corridors, in elevators, and entering public rooms. Should they have occasion to pass ladies who are already seated in lecture and concert rooms, or the like, they should beg pardon for disturbing them. A man removes his hat in a hotel elevator.

A lady receiving gives her hand to a stranger as to a friend, when she wishes to bestow some mark of cordiality in welcoming a guest to her home, but a gentleman ought not to take the initiative in hand-shaking.

If a lady offers her hand to a gentleman he should not grasp it too cordially, as it takes but a slight pressure to be painful when rings are worn.

A gentleman must not shake hands with a lady until she has made the first movement. It would be exceedingly rude and underbred not to give his hand instantly should she extend her own.

A lady does not take a gentleman's arm, nor does he presume to take hers, unless she is fainting, or a cripple.

VI

CONCERNING COURTSHIP

How fast the children grow up! One day they are wee tots clinging to the mother's skirts, and the next day they are tall boys and girls, beginning to be interested in something more than their schoolbooks, and the *next,* lo and behold! they are young people in the garden of Eden, with Eden's roses blooming for them, and love weaving around them enchanting spells. Fathers and mothers rub their eyes in amazement. They cannot believe that *their* Joe and *their* Emily are old enough to be thinking of love and marriage, but grandmothers are wiser. They are in France the chosen confidantes of the lovers, who in that country have so few of the privileges American young people enjoy.

They are often the confidantes here, for they have leisure, and they have floated over the waters of romance as their heads have grown white.

There are a good many ways of falling in love, and a good many reasons why it is the right thing for the young to do. A theme the poets never tire of is love. Scott's ringing verse is full of it. There are few lyrics more stirring than the one that tells the story of

YOUNG LOCHINVAR

Oh, young Lochinvar is come out of the west,
Through all the wide Border his steed was the best;
And save his good broadsword he weapon had none,
He rode all unarmed, and he rode all alone!

So faithful in love, and so dauntless in war,
There never was knight like the young Lochinvar!

He stayed not for brake, and he stopped not for stone,
He swam the Esk river where ford there was none—
But, ere he alighted at Netherby gate,
The bride had consented, the gallant came late:
For a laggard in love, and a dastard in war,
Was to wed the fair Ellen of brave Lochinvar.

So boldly he entered the Netherby Hall,
'Mong bridesmen, and kinsmen, and brothers, and all!
Then spoke the bride's father, his hand on his sword—
For the poor craven bridegroom said never a word—
"O come ye in peace here, or come ye in war?
Or to dance at our bridal? young Lord Lochinvar!"

"I long wooed your daughter, my suit you denied:
Love swells like the Solway, but ebbs like its tide!
And now am I come, with this lost love of mine,
To lead but one measure, drink one cup of wine!
There be maidens in Scotland, more lovely by far,
That would gladly be bride to the young Lochinvar!"

The bride kissed the goblet; the knight took it up,
He quaffed off the wine, and he threw down the cup!
She looked down to blush, and she looked up to sigh,
With a smile on her lips and a tear in her eye.
He took her soft hand, ere her mother could bar—
"Now tread we a measure!" said young Lochinvar.

So stately his form, and so lovely her face,
That never a hall such a galliard did grace!
While her mother did fret, and her father did fume,
And the bridegroom stood dangling his bonnet and plume,
And the bride-maidens whispered, "'Twere better by far
To have matched our fair cousin with young Lochinvar!"

One touch to her hand, and one word in her ear,
When they reached the hall door, and the charger stood near,

So light to the croup the fair lady he swung,
So light to the saddle before her he sprung!
"She is won! we are gone, over bank, bush, and scaur;
They'll have fleet steeds that follow!" quoth young Lochinvar.

There was mounting 'mong Græmes of the Netherby clan;
Fosters, Fenwicks, and Musgraves, they rode and they ran;
There was racing and chasing on Cannobie Lea,
But the lost bride of Netherby ne'er did they see!
So daring in love, and so dauntless in war,
Have ye e'er heard of gallant like young Lochinvar?

"The course of true love never did run smooth," says Shakespeare, and so he gives us in his dramas marvelous instances of the caprices of the little tricksy god.

Every novelist and every writer of prose or verse from Chaucer to Kipling, from Fanny Burney to Mrs. Humphry Ward, has made love the foundation stone of the edifice that rises fair and glittering in the sun. A loveless life must be a life devoid of blessedness, of charm, and of joy.

It is wholly natural that young people should meet and love, and, although it may not be admitted as inevitable, propinquity has a great deal to do with love at first.

A youth and maiden thrown together in the years between eighteen and twenty-four feel a subtle attraction that they cannot define and cannot resist. This is why the daughter of the stately home elopes with the gardener or the coachman, to the dismay of her friends, and, probably, her own wretchedness in days to come. This explains the folly of the son of the house, heir to large estates and splendid prospects, who makes love to the kitchen maid. "Love goes where it is sent." Perhaps. But love finds itself sent swiftly to a state of mind that craves definite pledges and mutual assurances where two persons of similar age and some leisure are under the same roof, or are

constantly meeting in an office, or on the street, or in a religious or social gathering.

Propinquity may be a friend or a foe. In any case, it is desirable to throw safeguards around the young when they are liable to drift into confidential intimacy.

Our daughters and our sons are our most precious possessions, are treasures far outweighing gold and gems, and we cannot too closely guard them from mistakes at the outset of their lives.

Strange as the assertion may seem to those who have not studied the subject, the sweet green country, with its homes nestling among the trees, its lovely leafy lanes, its fragrant summer twilight, and its sequestered and cloistered quietude, is not a paradise unmolested by the serpent. Into that Eden he too often glides, and in that Eden he too often lurks, uplifting his haughty crest, and sticking out his forked tongue and inserting his poisonous fangs.

Not because young people are inherently depraved is the rural neighborhood less safe than the urban neighborhood, the country more tragic in its record of immoral shipwrecks than the city, but because privacy is so often allowed to become, in the country, the handmaid of temptation. Custom sanctions many things in the country which are prohibited in town, and country girls and men are permitted an amount of unrestricted liberty in their association which may, all unsuspected by them, glide into unwholesome license.

For instance, a mother not long ago wrote to me, saying: "Do you approve of allowing a girl of twenty to spend an entire day alone with a young man who is visiting in our town, and who is a stranger to her parents? The two passed a morning canoeing on the lake, went to the woods on a picnic by themselves in the afternoon, and in the evening took a long

buggy ride, leaving home at eight o'clock and returning at midnight."

Do I approve of this? These indefatigable young people probably meant no harm, but they were most indiscreet, and the day spent together in this exclusive fashion should not have been permitted. I do not at all like the country custom which suffers a man to call for a girl in the early evening, tether his horse at her gate while she dresses, and then, helping her into his phaeton or runabout, drive off with her in the moonlight for an excursion of hours. If the road is long and the objective point remote these young people may not return until two o'clock in the morning.

They are not always daughters at home who are wooed in this way, or treated to this pleasing and flattering attention, when not really wooed. They are often young women working for their livelihood in a praiseworthy and honorable vocation; they are factory hands, or dressmakers, or milliners, or stenographers, away from home, and in a condition of untrammeled independence. The people in whose house they board have no right to control them, and often have no disposition to advise. Indeed, they might without hesitation trust their own daughters to the same freedom of intercourse with young men.

A cardinal principle with the American parent is to repose confidence in a daughter's good sense and integrity. No father suspects that his little girl can go astray. No mother imagines that any ill can approach her daughter. Nevertheless evil creeps in when folly leaves a gap in the hedge.

Not long ago a lady traveling with her husband and daughter went down the Mississippi, in a steamer, the trip occupying five days from the city where she started to New Orleans, which was the end of her route. There were few passengers on board. Among them was a young woman of surpassing

beauty. She seemed so solitary that my friend took her under her motherly wing. Before very long she learned that the young girl, whom I will call Inez, had been several years absent from her home. Allured by the persuasions of a man who had courted her and promised marriage, she had stolen away from her people, and they knew nothing of her whereabouts. "Did she never think of home, of mother, of the grief she had caused?" "O, yes, remorse had crushed her. But," she said, "how could I go back?" It transpired that, ruined by the wretch who had tempted her from home, she had lived a life of shame, falling lower and lower. Recently she had loathed her abasement, and had longed to go back to the purity and peace of her childhood. My friend threw her motherly arms around Inez, and drew her to her breast. "Inez," she said, "as I kiss you and tell you there is hope and pardon, and a new life for you if you truly repent, so your mother will forgive you, so your Saviour will blot out the story of the past."

I wish I could drop the curtain here. But before the voyage was ended a man, treacherous and cruel as his master, the devil, came on board, singled Inez out as his prey, and, before New Orleans was reached, at a landing in the early dawn, she slipped off the boat to join him, as he had previously landed. Nothing availed to persuade her. She was a lost woman. Yet, originally, she had been as sweet, as clean, as white, as your child or mine.

Among the girls who are deceived, and, let me add in fairness, among the promising young men who fall and lose their self-respect and take the first downward step, are many who lost the way to purity not of their own will or desire, but through overpowering temptation in favoring circumstances.

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PREPARING FOR THE WEDDING

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CUTTING THE CAKE

Read James Lane Allen's book, a book that flashes a search-light on the subject it treats. *The Mettle of the Pasture* is a book that is brave and keen, and shows how far-reaching and terrible are the consequences of youthful error.

CHAPERONAGE

Little by little, in our great cities, chaperonage has become an accepted condition of our daily life. Our grandmothers knew nothing about it, but in their day everyone knew everyone else, and it was not considered a necessity to have some older woman in the company when there was an excursion, a picnic, or any party of pleasure. Mothers and fathers were busy about their own affairs, and they usually gave young people their head, and let them manage *their* own matters.

This exposed innocent young girls to grave misconception when they went to older lands, where the social fabric was worm-eaten and time-worn, and daughters were not trusted away from their mothers. "Daisy Miller," as Henry James painted her, is a good specimen of the American girl who used to go to Europe. She does not often go now in that way. Daisy Miller is almost an extinct species.

Our cosmopolitan cities are thronged with strangers. Our streets are crowded. It is not now the thing, nor in the best circles is it ever permitted, that very young girls should go about the streets unaccompanied by an older person or a maid.

To places of amusement young people go in groups, or parties, and these are in the care of a lady or gentleman (a father is an excellent chaperon), whose presence imposes no restraint on their gayety, but who is their sponsor in decorum and their protection against criticism.

Marion Harland has said, speaking of chaperons: "The well-educated young woman of the past expected that her

mother or her father would be present in the drawing-room during a part, if not all, of the time when she was entertaining young men visitors; and if a certain freedom was permitted in the line of escort to a party or evening entertainment, such a privilege was granted to the man who was well enough known to have been proved worthy of the trust."

The chaperon has now become an important figure in society. "The office of the chaperon varies with the locality. In the big cities it is almost what it would be in a city on the other side of the water. The chaperon, be she who she may, is at hand during calling hours. She accompanies the girl to the place of public amusement. She attends her at the social function in a private house. She goes driving with her in the park, and, if the girl is quite young, she is not permitted to shop or to call unless she has the older woman with her. As for a girl going driving alone with a young man, it is not so much as thought of by people in fashionable life.

"Yet this very same custom may be regarded as innocent and quite proper in the country or in smaller towns everywhere. The public opinion of a community governs the conduct of its residents; where there is no open dissent against a custom it may generally be followed without any violation of etiquette. But people should always be careful to learn the social regulations of any neighborhood in which circumstances may place them. To do, while in Rome, as the Romans themselves do, is the first of all social commandments."

Our girls are extremely precious and worth caring for. Hence in modern life we try to save them from mistakes and misconceptions.

In newer communities, and in towns far from the seaboard, the old ways linger. In passing we may say that a girl is always safe who gives a wise and loving mother her entire

confidence, and a mother is her child's very best counselor and chaperon.

A girl's first impulse should be to tell her mother everything that affects her life, and to ask her aid in solving every problem.

FRIENDS MERELY

Just here let us notice that there is room for a great deal of delightful and congenial friendship between girls and men when love and marriage are not factors in the situation, nor even thought of. Girls ought to have friends among men, and men among girls, on a natural and simple footing of comradeship. One finds this in towns where the children grow up together, and in coeducational colleges where young men and women compete in recitations. A certain injustice is done to a man, and a girl compromises her dignity when she

MISCONSTRUES ORDINARY ATTENTIONS

To wonder whether Mr. C. is "really in earnest," whether he "means anything serious," when for several consecutive weeks he drops in to chat informally with the family, and the only girl in the family is Sue; for her to simper and bridle and blush when he asks if he may walk with her down the street, or be her escort to some little village assemblage, is to behave like a second-rate girl, in a second-rate manner.

Girls cheapen themselves tremendously when they fancy that every eligible bachelor, young or old, who happens to look at them, or stop and speak, or bring them an ice at a party, is in love with them.

ON THE OTHER HAND

men are unjust to girls and convict themselves of colossal self-conceit when they imagine that they have merely to show a

slight preference and a girl will surrender to their suit at once with haste and grateful thanks.

Men are the wooers. Girls are the wooed. In the days of antiquity the lover rushed in and bore off his sweetheart by main force from her kindred, carrying her against her will and her violent protests to dwell beneath his roof.

Traditionally man gains his wife by conquest still. A girl who is to be the queen of one's whole life is worthy one's homage, worthy one's deferential and patient courting. Humility is the proper attitude for lovers when they approach the ladies they hope to have and to hold as their very own for evermore.

"Auld Nature swears, the lovely dears,
Her noblest work she classes, O,
Her 'prentice hand she tried on man,
And then she made the lasses, O."

THE MOODS OF GIRLS

"Girls are kittle-cattle," said an old Scotchman one day. I wish they were only that if by that the old fellow meant perverse and inconsequent, and never two minutes of the same mind.

"O woman! in our hours of ease
Uncertain, coy, and hard to please,"

is Sir Walter Scott's famous couplet—finished gallantry, it is true;

"When pain and anguish wring the brow,
A ministering angel thou!"

Girls are too ready, alas! to set on themselves too slight a valuation. A girl in Arcady, never mind where else, meets somebody from Utopia. Months later she writes to an elderly friend in terms of wild anxiety. This is the usual story:

"I met a young man last May. It was at my sister's house, where I was visiting. He paid me a great deal of attention, took me driving, went with me to the Endeavor meetings and the Sunday school picnic, and seemed devoted to me. He never said he loved me, except by his looks; not in words, but I could not be mistaken in thinking that he liked no other girl so well. But he went away, and I have not heard from him since. Ought I to write to him, and ask if in anything I have given him offense? Do you suppose he loves me and was too bashful to tell me so?" And so on, and on, and on.

No, my dear girl; no, no! The man was not bashful, nor in love, nor in any way impressed with you, except for the moment, when he was having a good time. No, a thousand times no, don't write and ask if you have given His Royal Highness offense? Pray, why should you? The attitude most unfit for a girl is the abject attitude. Girls were not meant to prostrate themselves and kotow to men. To do so is simply and supremely ridiculous.

Another girl discloses her difficulty: "Eugene E. and I have been very great friends; we have been a good deal together for two years. He used to call regularly, but latterly he seldom calls, and he has not been here for six weeks. What would you do?"

Do, my dear child! I'd do nothing. I'd preserve a most utter indifference, and when the friend did condescend to call would welcome him precisely as if he had been in the house yesterday, with neither more nor less enthusiasm. Should he after a while begin to apologize for the lapse of time since his last call, I would remark, carelessly, *"Why, is it so long? Time flies so fast—a few weeks slip by before one is aware that they have gone."*

He would probably be surprised that he had not been more

greatly missed, which would be the most becoming state of mind for him to possess.

What girls are thinking of to show so much anxiety with regard to the visits of men whom they like as friends I cannot imagine. Much more suitable is the usual attitude of the Southern girl, who takes for granted the devotion of all the boys in town, and so carries herself that not one of them is sure of her favor.

"I hear you are to be congratulated," I once said to a gallant young Southerner, an officer in the army, and a gentleman from the top of his head to the soles of his boots. "They tell me that you are engaged to Miss Josephine."

He threw back his hair with a gesture that I knew, laughed a little, and said, "I certainly am to be congratulated. I suppose I am engaged, but I shall never feel sure that Josephine will marry me until we are walking down the church aisle together, and then I will feel surer when she has said 'Yes' before the minister." This, of course, was a slight exaggeration; yet it was the modest and chivalrous way for a man to feel.

The girls of the twentieth century are making a great mistake in surrendering their proud prerogative of being courted. It is in man's nature to sigh for the unattainable. The fruit just ready to drop from the bough is seldom prized. I would not speak of man as so inconstant as the poet thought him who said:

> "Sigh no more, lady, sigh no more;
> Men were deceivers ever:
> One foot on sea, and one on shore,
> To one thing constant never,"

for I do believe in the absolute steadfastness, nobility, and devotion of the good man when once he has chosen one woman

out of the world to be his wife. But I also believe that during the period when a man is, so to speak, making up his mind, attracted here, attracted there, the surest way to drive him off is to show him that his attentions are greatly wanted, and I have no patience with girls who seek the attentions of men. A man ought not for one instant to fancy that a girl is anxious for his love.

If propinquity brings people together the tie is often too easily loosened when they are separated by distance. For instance:

Several years ago a girl in Indiana was courted by a man who had grown up in the same town with her. They had been schoolmates first and intimate friends later, and had been engaged with the knowledge and consent of their relatives for nearly two years, when a business opening in an Eastern city took the young man from home. He went to the young lady and said, "Ruby, I want to be married and to take you with me to the East."

She demurred. Her trousseau was not ready; she thought they had not money enough to start on in a new place; she did not wish to leave her mother and all her friends at such short notice. His persuasions did not move her, and reluctantly he went out into the great world alone.

A country boy, in a new environment, he was very desolate and lonely, and did not at first know how to adjust himself to the new scenes and situation. Letters fairly burdened the mails for a while. Ruby received a daily letter; sometimes two in a day, and she answered as best she could; but she was no letter writer, and her little missives carried with them only the small everyday news of the dull and stagnant country town.

The young man was agreeable and talented, and rose steadily in business. In six months he renewed his appeal for Ruby to

leave home, come to him and be married, or set a time when he might go for her. She still asked for delay. After this he wrote less frequently, and gradually she saw a change in the style and tone of his letters.

Summer arrived, and he came home for vacation—came bringing an eager heart, but, alas! his love had somewhat chilled, and when he saw his early sweetheart something had gone from the glamour that had formerly invested her. The plain truth was that she did not appear to advantage in his sight in comparison with other girls whom he had met. Eventually the engagement was broken. He married in the East, and Ruby is single, and likely to remain so.

The moral, if there is one, is that it is unwise to prolong an engagement when there is to supervene a long absence and many miles of space are to separate those who have been much together. The "expulsive power of a new affection" may come in.

Another incident known to me was this:

A girl in a seaboard town, engaged to a young man whom I shall call Willie, was heartbroken when business of importance summoned him to Arizona. He went for a term of years, during which, as he expected, he built up a large fortune. He left Fanny to the care of his college chum, whom he loved and trusted.

Both Fanny and the friend intended to be entirely loyal to the absent Willie, but as time passed Willie's image faded in Fanny's mind and memory, and was replaced by that of Howard, who was on the spot. In the end it was Howard who married her, and Willie was left to find another wife.

The obvious lesson is that a good deal of love is like the morning cloud and the early dew that are easily evaporated and scorched when the sun is up.

A girl inquires whether it is ever right for her to take the initiative in showing a man that she cares for him. This may be answered in concrete fashion; it is never right for her to do so. Still there are little ways which cannot be called unwomanly in which it is not improper for a girl to show her liking. Above everything, let her be sincere, never foolishly coy, and never let her condescend to assume that which she does not mean.

I have heard of courtships that were entirely conducted by letter. One such I personally knew all about. It was during the civil war. Around the campfire one evening a group of soldiers was sitting, when some one brought in the welcome bag containing the mail. Letters from home! How the soldiers' hearts leaped with joy! Bronzed and bearded fellows, fellows who had borne the hardships of long campaigns and who were now enduring the tedium of the winter encampment, thrilled with joy when the words came that told them that mothers, sisters, and wives were rejoicing that they were alive and were interested in doing what they could for their comfort.

Out of the letter which one man opened dropped a little photograph, one of the kind which used to be known as a *carte de visite.* The man did not notice it, but his friend, who had no letter from home, picked it up and saw the face of a very pretty girl. She had long ringlets, beautiful eyes, and a sweet expression. As he glanced at it and handed it back he said, "You are a lucky fellow to have a sister like that." "O," said the man, who was married, "that lady is my wife's sister, and this is a picture which has just been taken. Jenny thought I would like to see it."

With the friend's permission, a thing not infrequent in those days, the man wrote a letter to the lady of the *carte de visite,* and in due time she replied. The correspondence pres-

ently grew brisk, and a year later the young man secured a furlough, went to the Northern city where the lady lived, and married her. They met for the first time on the morning of their wedding day, and separated immediately after the ceremony, not to meet until the war was over.

Strange as it may seem, this was a very happy marriage, lasting many years, and never losing its joy, for no disillusion came to either of the two; yet they took a great risk. For letters reveal only a part of the personality, not the whole.

A sensible person has given a few rules entitled

WHOM TO MARRY

"There are exceptions to all rules. Undoubtedly parties have married on brief acquaintance, and have lived happily afterward. It is sometimes the case that the wife is much older than the husband, is much wiser, and much his superior in social position, and yet happiness in the union may follow. But, as a rule, there are a few fundamental requisites, which, carefully observed, are much more likely to bring happiness than does marriage where the conditions are naturally unfavorable.

"Of these requisites are the following:

"Marry a person whom you have known long enough to be sure of his or her worth—if not personally, at least by reputation.

"Marry a person who is your equal in social position. If there be a difference either way let the husband be superior to the wife. It is difficult for a wife to love and honor a person whom she is compelled to look down upon.

"Marry a person of similar religious convictions, tastes, likes, and dislikes to your own. It is not congenial to have one companion deeply religious, while the other ridicules the

forms of religion. It is not pleasant for one to have mind and heart absorbed in a certain kind of work which the other abhors; and it is equally disagreeable to the gentle, mild, and sweet disposition to be united with a cold, heartless, grasping, avaricious, quarrelsome person."

THE QUESTION OF FINANCE

A man should not court a girl nor ask her to become his fiancee unless he is reasonably sure that he can support a wife. To marry on nothing at all is very foolish, and seldom results happily.

Given a pair of hands, a brave heart, and a small salary, a young man should not be afraid to ask a sensible girl to share his lot. Girls are much less afraid of poverty than men suppose. They are not so fond of the gewgaws and trinkets of wealth that they cannot give them up with philosophy if the man they love comes in a manly way and asks for their love in return for his.

A young couple some years ago were married, the man having an income of ten dollars a week. On their wedding day they took account of stock and found that between them they had exactly fifty dollars. Their day of small things was about as small as it possibly could be, but they tackled the job of living on the little, making only one resolution—that they would not incur debt. They did not do this. Gradually the man's prospects brightened, his salary increased, the little wife, who at first did all the cooking, washing, and ironing, was able to live in greater ease, and in their later life they are prosperous and successful people, in a most beautiful home. The wife sometimes says that her happiest days were lived when she and John made the most of the small sum they had in common.

In the older lands parents look out much more carefully for

the future of a family, and where there is money something is settled on the wife for herself and her children. This should always be done when practicable, as in the changes that may come to all, great fortunes now and then take wings.

In Holland and France the wife's dowry is a matter of conscience, and thrifty people begin in the babyhood of their daughters to lay aside something that they may have in their hands when they go to the husband's home. This, too, is a good thing and one that we would do well to adopt and imitate.

But granting that a young man and a young woman love one another, have health, have courage and honor, they need not be deterred from marrying because they have little money. The very smallest income that may be depended upon will do as a beginning. This will not give them a great store of silver or elegant furniture or a sumptuous house, but it will give them simplicity and the essentials of real comfort, which, after all, are reducible to a very few things. One may eat a meal from a pine table as well as from a mahogany if it be well cooked and nicely served, and plain white china is as useful as the most artistic and ornate that comes from over the sea.

OPPOSITION OF RELATIVES

One of the worst reefs that ever wreck a happy courtship is the opposition of relatives. A man, grown up, fully able to select his sweetheart, chooses a lovely girl who for some mysterious reason is *persona non grata* to his mother. As a loving and loyal son he hates to grieve her, yet he cannot submit to dictation in the matter of his marriage. If he be of a gentle and yielding nature he wishes to conciliate and not antagonize, and he temporizes. He evades an issue, and when his mother tries to force one he slips adroitly out of her hands.

Why good women should be so insanely jealous on the score

of their marriageable sons, as some of them are, is a never-ceasing puzzle. They may not express themselves frankly as did one benignant matron who smilingly declared that she liked girls until they began to like her sons, but they do maintain a sleepless watchdog sort of vigilance lest Jack and Max shall lose their hearts. In their views a princess is a detrimental if courted by their sons.

"Why is Ethel's engagement so prolonged?" was the inquiry concerning an exquisite girl who for four years had been all but absorbed by a certain quite worthy young man, in every way an eligible suitor. "Ethel is hardly *engaged*," said Ethel's mother. "There is, however, an understanding between her and Carl, and the engagement will not be announced until just previous to the wedding—if," she added, with a deep sigh, "that ever takes place."

"But where is the obstacle? Here are two persons deeply in love, of suitable age, and with enough to live on. Why should they not be married? They are losing the very cream of life, the very best years are going."

"It is the position taken by Carl's mother that occasions the delay. She has no objection to urge against Ethel, but she says she cannot live without Carl. He will not take his wife to live in the same house with his mother."

"His mother has an independent fortune, and she is not an old woman. I think her frightfully selfish."

"My dear, she is an invalid. You have no idea how her invalidism is held like a whip over the heads of her family. She terrorizes them with hysteria. She did it to her husband. She did it to Ralph till he broke away and married—since when she has not spoken to him—and she is doing it to Carl. I am sorry that Ethel is wasting her youth in this dreary waiting, but it cannot be helped."

"Are there no daughters to care for this cross-grained lady? If I did not disapprove of slang I'd call her a crank, that's what she *is*."

"Yes, she has daughters, Lucy and Amy, but they are not favorites. She wouldn't mind their marrying. It is Carl she is resolved to keep a bachelor."

There are a good many cases like this. I confess I prefer the man who is strong enough to thwart an unreasonable mother to the one who sacrifices his own and his future wife's happiness to a whim, adopting a policy of procrastination.

Browning in "The Statue and the Bust" has these strong lines:

> "The sin I impute to each frustrate ghost
> Is the unlit lamp and the ungirt loin."

For very pity's sake, my friend, if you cannot otherwise secure the girl you want, fight for her. Make a firm stand. Refuse to give her up for no other cause than the injustice and the lack of Christian charity on the part of relatives, hers or yours.

I trust nobody will misunderstand me when I write in this earnest way against the mischief made by relatives who interfere, when they have no excuse to do so, with the happiness of young people. Relatives have the best right in the world to interfere when there is good reason to do so. For instance, if

DECEMBER COURTS MAY

What is there in common between persons whose age is very far removed from equality? A tiny handful of years makes not much difference. A wife looks up to and adores a husband a few years her senior.

Ten, fifteen, eighteen, or twenty years of priority on the husband's side are no bar to a perfect marriage. But thirty

years or forty years are, of course, inadmissible, and when December with money bags weighing him down, courts May, with roses and lilies and never a cent, or she would not look at the old fossil, the proprieties are hopelessly violated.

A great discrepancy of age, if the wife be the older, is very unfortunate. Madame will be a venerable dame, when Monsieur is still a man in his prime. People are of their generation. One generation cannot be on precisely the plane of another.

To be happy in marriage people must have many common interests, must be congenial through and through. Therefore, ye who are wise, eschew as you would the adversary himself, with his panoply of hoofs and horns, that abominable contract known as

THE MARRIAGE OF CONVENIENCE

Perhaps one explanation of the shameful prevalence of divorce in our land is that people permit sordid motives to profane the sacrament of marriage. They marry—God pity them!—for a home, or to escape being single, or for a bank account and a nice house and garden and carriage or money and show, the pomp of the world, and the pride of life. Fearful are the consequences of bargains made and dickered over, with much haggling at the price, in Vanity Fair.

A young man turns from the girl he loves who is poor to marry a girl he does not love who is rich. In other words, he sells his liberty and his self-respect and his birthright of manly honor for a mess of pottage. God help him—and her!

"MY FACE IS MY FORTUNE"

A while ago I spoke of propinquity as the frequent stepping-stone to love. It is not the only one. A man is attracted

by a pretty face and a trim figure, by the rose in a maiden's cheek and the light in her eyes. He at once invests the possessor of beauty with every imaginable splendid attribute, and literally tumbles into love, sometimes to his lifelong advantage, sometimes to the very opposite.

Years ago a man was taking a short business trip through New England. It was a Friday afternoon, and a May day. Superstitious people fight shy of Friday, but my friend was not superstitious. At a way station a beautiful girl with books in her hand, a girl evidently going home from Friday to Monday, entered and took her seat.

Instantly the man, a few seats off, was deeply interested. He noted every turn of the graceful head, every smile the girl exchanged with a companion; the delicate gloved hand arrested his glance, the low-toned conversation cast a spell over him.

Wonder of wonders! when he arrived at his station the young lady also arrived at hers. As he stepped on the platform a college chum sprang as if by magic from space, and exclaimed:

"Why, hello, Bernard, old man, where did you drop from? Let me present you to my sister. Elizabeth, this is old Barney, of whom you have often heard me speak. Come straight to our house, my boy!"

As if in a dream, Bernard accompanied his friend and his friend's sister to their home. Five weeks from that day the two were married, and they lived blissfully and benignly together for forty years.

Not so successful in its outcome was the hasty marriage of another man—a grave, staid, scholarly person with the habits of a student, who, when visiting friends in a Western town, fell madly in love with the blue eyes and peach tints of a girl much his junior. Neither in family, education, nor surround-

ings was she at all suited to him. Her very talk bristled with double negatives and other mistakes in the use of ordinary English, and she was one of those people who are vulgar without suspecting the fact. She had neither traditions nor standards nor brains.

Dazzled by the homage and persuaded by the headstrong ardor of her admirer, Greta consented to an early wedding, and her husband took her and her pretty toilettes to his home.

Then began a penitential experience for him. Too true a gentleman to visit his disappointment on her, the man spent a quarter of a century in close companionship with an ignorant woman who had no ambition and developed into a slattern and a shrew. Her comeliness vanished. She grew stout and red-faced, and was a continual mortification to her husband, and as the mother of his children failed to give them anything beyond physical care. A thoroughbred was mated with a cart horse of the lowest type. It was the former that suffered deterioration, as well as pain. Something more than a fair face is needed by the man who is selecting a wife.

And, girls, may I plead with you not to lose your hearts to a man because he is a fine athlete, or wears good clothes, or has a manner of polished elegance and turns a ready compliment? Girls marry their ideal man only to discover that the ideal never lodged in that particular man. The only certain foundation stone for marriage is

COMPATIBILITY

The two must have congenial tastes, a similar point of view, and harmonious qualities if their marriage is to be fortunate. An educated man needs a wife whose mind has been disciplined by study, and who has some familiarity with books, though she may not have pursued the same lines that he has.

People whose religious creeds are antagonistic should not marry.

People of violent prejudices and unrestrained tempers should not marry.

People nearly related by blood should not marry. The result may be disastrous to their offspring.

People in whose family there is known to be insanity, or scrofula, should not marry.

People who cannot be self-denying, and at times self-effacing, for the good of those they love, would better not marry.

Now, let us glance at the privileges of

AN ENGAGED PAIR

The proper thing to do before a man and a girl are definitely betrothed is for him to ask the consent of her parents to the arrangement. In America this is merely a matter of form, as good American parents obey their daughters, and have tacitly agreed that if Jenny is pleased with John no stumbling-block shall be laid in her path, weeks before he ventures into their presence to ask the all-important question and receive their blessing.

In France it would be different, and in most European countries the parents on both sides have had a great deal to do with a match before it is made. With us, once engaged, the two young people are permitted almost unlimited freedom in seeing one another and being together.

They spend long evenings in each other's company, and often the man sees only the girl, her parents and her family avoiding the parlor as if it held some fearful danger, and the man lingers late, far too late. No engaged couple are sensible to meet night after night, and stay side by side till eleven or twelve

o'clock, exchanging the caressing demonstrations that custom, in some localities, permits to the betrothed.

For one thing, they gradually reach the end of the matters about which they can talk. Love is extremely entertaining for a time, but even love palls after a season. In plain words, they bore one another. This is why long engagements are so uncertain, why they are such a weariness to flesh and spirit.

The girl, living in a condition of unwholesome excitement and being robbed of her early sleep, loses some of her beauty. Her lover, ceasing to be in awe of her, yawns in her presence, and lounges in her parlor. Each, without acknowledging the fact, is just a bit tired, and a long engagement, one that stretches over a term of years, is very apt to be finally broken.

From the perils of a long engagement both youths and maidens may devoutly pray, "Good Lord, deliver us!"

A pretty distinction is the portion of the engaged girl. She has advanced a step above her sisters whom no man has sought. She may *announce her engagement* either by informal letters to all her friends, or by a notice in the local press. It would in the latter case be like this:

"Miss Virginia Reed has just announced her engagement to Mr. Reuben Price. The date for the wedding has not been fixed, but it will probably take place during the autumn."

A mother often announces her daughter's engagement, and to the girl's most intimate friends it may be done at a luncheon given for the purpose. This is an especially graceful and popular method.

The man takes pains to inform his business associates, his bachelor friends, and his kinsfolk that he has been so fortunate as to win the loveliest girl in the world. He puts it in a less efflorescent fashion, but this is what he means.

Engaged young people should not be too exclusive, nor

forget that there are others in the home and in society whom both should consider.

Here let me quote from a clever Englishwoman:

"Life is not always unmixed pleasure to the newly engaged girl; the world appears under altered conditions, and she finds herself looking at everything through the eyes of her lover. A man is not always at his best when he is just engaged, and a girl is in a constant state of anxiety for fear that he may not please her relations. A man should take trouble to please the friends of his fiancée, although it is difficult for him not to be so engrossed in her as to forget that other people exist in the world.

"A girl finds it more easy to adapt herself to her fiancé's friends, though the feeling that they are looking at her with a critical eye often makes her a little nervous. A good deal of tact is required on both sides during the commencement of an engagement, and both parties must do their best to make themselves agreeable to the friends of the other. There are often many difficulties to be glossed over in the way of differences of opinions and ideas. A man never marries a girl whom his sisters would choose for him, he nearly always chooses some one whose ideas are a complete contrast to those of his family circle. The differences of opinion are somewhat apt to arise, and the friends of each party wonder what the one could have seen in the other.

"Then, an engaged couple have the dreadful feeling of being constantly in the way. It is no use to say they are not—they are always an upset to a house. They appear to pervade the entire atmosphere, and no matter what room one goes into the engaged couple seem always to be there. They are not much improvement to a party, and they are a worry to the family circle. It is the duty of a girl to try and make herself

as little conspicuous as possible, and she will be thought all the more of if she behaves with unselfishness at this trying period of her life.

"The freedom of action allowed to an engaged couple depends chiefly on the views of the parents of the young lady. More liberty is allowed than was formerly the case, but in fashionable circles it is generally considered that a young lady should not be seen without a chaperon in any place of public amusement. The length of the engagement has also its influence on the degree of latitude allowed. If it is to last for a very short time it is usual to permit the engaged couple to be a great deal together. But if it is likely to be a lengthy affair it is not wise for a young girl to exploit her engagement more than she can help. She should not always be seen in company with her lover, and the two must agree not to make themselves conspicuous in general society.

"Society becomes very uninteresting to the newly engaged couple, who are never weary of one another; still, they must try to behave as though some slight interest attached to the outside world. A couple moving in the same set would naturally often meet in society, and they would always be sent in to dinner together. But a young lady should not spend the whole time with her engaged lover at a party, nor act as if annoyed when he showed some courtesy to another girl.

ETIQUETTE OF THE MAN'S PEOPLE

"It is the place of the bridegroom's relatives to make the first advance. They should call on the young lady at an early date (whether previously acquainted or no), or if they are at a distance they should write and express their approval of the engagement. The calls should be returned (or the letter answered) without delay. If the young lady lives in the

country her father should invite the gentleman she is engaged to on a visit, or the mother of the bridegroom-elect should invite the young lady to stay with her for a week or two.

"An engaged girl will often find that society ceases to be as amusing as formerly, and that her life has narrowed to a certain extent, and that strangers have become less interesting to her.

"She should be most considerate to Jack for the sake of his love, and she should never slight him or put anyone else first, or annoy him by flirting with other people. On the other hand, she must be careful not to spoil him, and never allow him to pay her less attention than he did before they were engaged. A man is what a woman makes him, and if she allows him to get into bad habits during the engagement she will never be able to cure him of them during her married life. When once the relations between a man and a woman cease to be considerate it is impossible for the latter to recover her position. So, however sweet and amiable a girl is, she must take care to maintain her own dignity, and remember that a woman must not be won unsought.

A BROKEN ENGAGEMENT

"Sometimes it happens that an engagement has to be broken off, and, painful though it may be, it is wiser than continuing a connection if it will not bring happiness to both. When an engagement is broken off all letters and presents should be returned on both sides. The lady sends her lover's letters and presents back first, with a little note asking for the letters she has written him. It is better to make the note as short as possible, yet one would not wish it to be curt. A letter of this kind should be gentle and dignified, though its exact tone must depend on the circumstances of the case. All

wedding presents received by the bride-elect must be returned to the donors.

"The mother of the bride-elect should announce the breaking off of the engagement to the relations and intimate friends. It will be more delicate in friends not to allude to the circumstance to the girl, unless they are on terms of great intimacy. A girl would probably wish to talk about it to her most intimate girl-friend, or even to some married friend who thoroughly understood her; but it would be the part of kindness in acquaintances if they never referred to the subject at all.

"It is best for a girl to travel for a little while when she has just broken off an engagement, or to take up some work in which she can absorb herself as much as possible. It was want of occupation and a monotonous life that caused so many of our grandmothers to be 'disappointed in love.' Although such a disappointment is a serious thing, and life cannot seem quite the same again to a girl who has had so sad an experience, yet we must hope that happier days will dawn for the young girl, and that the wound which seemed so deadly at first may be kindly healed by the gentle hand of Time."

USEFUL MAXIMS FOR MARRIED AND SINGLE

Never exaggerate.
Never betray a confidence.
Never criticise each other.
Never wantonly frighten others.
Never leave home with unkind words.
Never neglect to call upon your friends.
Never laugh at the misfortunes of others.
Never give a promise that you do not fulfill.
Never send a present hoping for one in return.
Never speak much of your own performances.

Never fail to be punctual at the time appointed.

Never make yourself the hero of your own story.

Never fail to give a polite answer to a civil question.

Never question a servant or a child about family matters.

Never present a gift saying that it is of no use to yourself.

Never read letters which you may find addressed to others.

Never fail, if a gentleman, of being civil and polite to ladies.

Never call attention to the features or form of anyone present.

Never refer to a gift you have made, or favor you have rendered.

Never associate with bad company. Have good company, or none.

Never look over the shoulder of another who is reading or writing.

Never appear to notice a scar, deformity, or defect of anyone present.

Never arrest the attention of an acquaintance by a touch. Speak to him.

Never punish your child for a fault to which you are addicted yourself.

Never answer questions in general company that have been put to others.

Never, when traveling abroad, be overboastful in praise of your own country.

Never call a new acquaintance by the Christian name unless requested to do so.

Never lend an article you have borrowed, unless you have permission to do so.

Never attempt to draw the attention of the company constantly upon yourself.

Never exhibit anger, impatience, or excitement when an accident happens.

Never pass between two persons who are talking together, without an apology.

Never enter a room noisily; never fail to close the door after you, and never slam it.

Never forget that if you are faithful in a few things you may be ruler over many.

Never exhibit too great familiarity with the new acquaintance; you may give offense.

Never will a gentleman allude to conquests which he may have made with ladies.

Never be guilty of the contemptible meanness of opening a private letter addressed to another.

Never fail to offer the easiest and best seat in the room to an invalid, an elderly person, or a lady.

Never neglect to perform the commission which the friend intrusted to you. You must not forget.

Never send your guest, who is accustomed to a warm room, off into a cold, damp, spare bed, to sleep.

Never enter a room filled with people, without a slight bow to the general company when first entering.

Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never accept of favors and hospitalities without rendering an exchange of civilities when opportunity offers.

Never cross the leg and put out one foot in the street-car, or places where it will trouble others when passing by.

Never fail to tell the truth. Evasions and white lies are equally discreditable.

Never borrow money and neglect to pay. If you do, you will soon be known as a person of no business integrity.

Never write to another asking for information, or a favor of any kind, without inclosing a postage stamp for the reply.

Never fail to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their despair.

Never refuse to receive an apology. You may not revive friendship, but courtesy will require, when an apology is offered, that you accept it.

Never should a lady accept expensive gifts at the hands of a gentleman not related or engaged to her. Gifts of flowers, books, music, or confectionery may be accepted.

Never insult another by harsh words when applied to for a favor. Kind words do not cost much, and yet they may carry untold happiness to the one to whom they are spoken.

Never fail to speak kindly. If a merchant and you address your clerk, if an overseer and you address your workmen, if in any position where you exercise authority, show yourself a gentleman or a lady by your pleasant mode of address.

Never give all of your pleasant words and smiles to strangers. The kindest words and the sweetest smiles should be reserved for home. Home should be our heaven.

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
I said, when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We might never take back again.

For though in the quiet evening
You should give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease.

How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impatient,
Ah, brow with the look of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn.

And here is a little sermon in rhyme for every day's thought:

It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of the heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tones,
Which you had no time nor thought for,
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find,

They come in night and silence,
Each sad, reproachful wraith
When hope is faint and flagging
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.

IN CASE OF THE FAIR ONE'S REFUSAL

"When a lady rejects the proposal of a gentleman her behavior should be characterized by the most delicate feeling toward him who, in offering her his hand, has proved his desire to confer upon her, by this implied preference for her above all other women, the greatest honor it is in his power to offer. Therefore, if she have no love for him, she ought at least to evince a tender regard for his feelings, and, in the event of her being previously engaged, should at once acquaint him with the fact. No right-minded man would desire to persist in a suit when he well knew that the object of his admiration had already disposed of her heart.

"When a gentleman makes an offer of his hand by letter, the letter must be answered, and certainly not returned, should the answer be a refusal; unless, indeed, when from a previous repulse, or some other particular and special circumstance, such an offer may be regarded by the lady or her relatives as presumptuous and intrusive. Under such circumstances the letter may be placed by the lady in the hands of her parents or

guardian, to be dealt with by them as they may deem most advisable.

"No woman of proper feeling would regard her rejection of an offer of marriage from a worthy man as a matter of triumph; her feeling on such an occasion should be one of regretful sympathy with him for the pain she is unavoidably compelled to inflict. Nor should such a rejection be unaccompanied with some degree of self-examination on her part, to discern whether any lightness of demeanor or tendency to flirtation may have given rise to a false hope of her favoring his suit. At all events, no lady should ever treat the man who has so honored her with the slightest disrespect or frivolous disregard, nor ever unfeelingly parade a more favored suitor before one whom she has refused.

IN THE MATTER OF A PROPOSAL

"Somebody at my elbow suggests that I have not intimated how a man should propose. The plain truth is I do not know. But a man must not be abject. Faint heart never won fair lady since the world began.

"When about to take this step the suitor's first difficulty is how to get a favorable opportunity; and next, having got the chance, how to screw his courage up to give utterance to the 'declaration.' A declaration in writing should certainly be avoided where the lover can by any possibility get at the lady's ear. But there are cases where this is so difficult that an impatient lover cannot be restrained from adopting the agency of a *billet-doux* in declaring his passion.

"The lady, before proposal, is generally prepared for it. It is seldom that such an avowal comes without some previous indications of look or manner on the part of the admirer which can hardly fail of being understood. She may not, indeed,

consider herself engaged, and, although nearly certain of the conquest she has made, may yet have her misgivings. Some gentlemen dread to ask, lest they should be refused. Many pause just at the point, and refrain from anything like ardor in their professions of attachment until they feel confident that they may be spared the mortification and ridicule that is supposed to attach to being rejected, in addition to the pain of disappointed hope. This hesitation when the mind is made up is wrong; but it does often occur, and we suppose ever will do so, with persons of great timidity of character. By it both parties are kept needlessly fretted, until the long-looked-for opportunity unexpectedly arrives, when the flood gates of feeling are loosened and the full tide of mutual affection gushes forth uncontrolled. It is, however, at this moment—the agony-point to the embarrassed lover, who 'dotes yet doubts'—whose suppressed feelings rendered him morbidly sensitive—that a lady should be especially careful lest any show of either prudery or coquetry on her part should lose to her forever the object of her choice. True love is generally delicate and timid, and may easily be scared by affected indifference, through feelings of wounded pride. A lover needs very little to assure him of the reciprocation of his attachment; a glance, a single pressure of the hand, a whispered syllable, on the part of the loved one, will suffice to confirm his hopes."

SHOULD A LADY EVER BREAK HER ENGAGEMENT?

Certainly, if she finds she has made a mistake. Incompatibility, jealousy that has been discovered as a fatal flaw in the loved one, or ill health may cause a lady to terminate her engagement. On her part, the truth must be spoken, and the reasons frankly given; there must be no room left for the suspicion of its having originated in caprice or injustice. The

case should be so put that the gentleman himself must see and acknowledge the justice of the painful decision arrived at. Incompatible habits, ungentlemanly actions, anything tending to diminish that respect for the lover which should be felt for the husband; inconstancy, ill-governed temper—all of which, not to mention other obvious objections—are to be considered as sufficient reasons for terminating an engagement. The communication should be made as tenderly as possible; room may be left in mere venial cases for reformation; but all that is done must be so managed that not the slightest shadow of fickleness or want of faith may rest upon the character of the lady. It must be remembered, however, that the termination of an engagement by a lady has the privilege of passing unchallenged; a lady not being *bound* to declare any other reason than her will. Nevertheless she owes it to her own reputation that her decision should rest on a sufficient foundation, and be unmistakably pronounced.

IF A MAN ASKS RELEASE

from an engagement, he is very painfully and delicately placed. The situation fairly bristles with thorns and briers. The reasons must be strong indeed that can sufficiently justify a man, placed in the position of an accepted suitor, in severing the ties by which he has bound himself to a lady with the avowed intention of making her his wife. His reasons for breaking off his engagement must be such as will not merely satisfy his own conscience, but will justify him in the eyes of the world. If the fault be on the lady's side, great reserve and delicacy will be observed by any man of honor. If, on the other hand, the imperative force of circumstances, such as loss of fortune, or some other unexpected calamity to himself, may be the cause, then must the reason be clearly and fully explained,

in such a manner as to soothe the painful feelings which such a result must necessarily occasion to the lady and her friends. It is scarcely necessary to point out the necessity for observing great caution in all that relates to the antecedents of an engagement that has been broken off; especially the return on either side of presents and of all letters that have passed.

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THE WEDDING MARCH

VII

GOOD MANNERS AND MARRIAGE

THE coronation of a woman's life comes on her wedding day. It has been her prerogative to name it, and her bridegroom has been urgent in pleading for an earlier date than the one she has finally set.

But the bride draws back a little from leaving her mother and her early home. Childhood is forever past, girlhood and its triumphs are going, and she steps into maturity when she stands before the altar at her loved one's side.

When the Princess Victoria of England was married to the Crown Prince of Germany, as the ceremony was finished, she threw herself impulsively into her mother's arms. That touch of nature drew tears from eyes all around the globe. Most mothers weep when their daughters are wedded, and yet they are not weeping for sorrow. They are, as I heard a mother once say, "tearfully proud," for no mother is regretful when her daughter is a bride.

The day being fixed, the prospective husband attends to the furnishing of the new home, and to the engaging of the clergyman.

THE GROOM'S WARDROBE

Nobody alludes to *his trousseau,* yet it behooves him to have a new and nice wardrobe with clothing proper to his station, and everything as it should be. A bride is not expected to begin her lifelong task of darning stockings and sewing on buttons until the honeymoon has become a thing of the past.

The bridegroom's family, his mother and sisters, are supposed to see that he discards his old clothes of which the best of men are fond, and starts, newly equipped, on his new chapter of life.

If married in the daytime a man wears a frock coat, white vest, and gray trousers; if in the evening, he may wear dress clothes. His part in the expenses of the wedding day is limited to the clergyman's fee, the bride's flowers, and the carriage which bears him and his bride away. Every other expense is assumed by the family of the bride.

THE BRIDE'S TROUSSEAU

The bride's outfit when she leaves her father's house is very complete, because she will not any longer send her bills to her father or ask him for money to buy clothes. From the moment she becomes a wife her good man must pay her expenses, whatever they are.

The young wife naturally desires to defer the period when her husband must be asked to purchase things for her—wearing apparel particularly. So she endeavors to have as varied and extensive a trousseau as possible.

Many beautiful garments may be bought outright in the shops to-day, and no girl is justified in wearing herself to shreds in the effort to get her new clothing made. I have seen brides so worn, so pale, so "tuckered out" by the sewing of weary weeks, that they went like wan ghosts to the altar; they had used up nervous tissue so shamefully that they were unfit to enter on marriage. But this was in an earlier day. With each succeeding year women and brides grow more careful of health, and less wasteful of strength, and they no longer prepare for a wedding as if they were about to emigrate to a wild region beyond the reach of shops.

In her excellent manual entitled *Weddings* Mrs. Burton Kingsland enumerates the articles of dress which a bride may need, and gives a list of desirable gowns and underclothing somewhat as follows. It may be a guide.

"A dark blue serge skirt and jacket, for general wear and for traveling; a wash-silk shirt-waist. For visiting and dress occasions, a light gray or soft tan cashmere, with tiny yoke of white, covered with heavy white lace; another bodice of light silk that harmonizes prettily with the visiting gown, to make a change for evening entertainments; a tan cloth or covert jacket, useful to wear with anything, and never out of fashion; a white piqué skirt, Eton jacket, with lawn waist, made with tucks and a bit of fine embroidery; two gingham frocks, as simple as may be; a pink dimity or organdie with ribbon belt (a foulard might replace the piqué and organdie gowns); four cotton shirt-waists; a wrapper of pale blue albatross; hats, shoes, and gloves; belt and ribbons; and sun umbrella. Other needful things would be four to six sets of muslin underclothing, four lisle-thread vests, a corset and covers, two white skirts, a serge skirt, with stockings and handkerchiefs at discretion.

Many of these things could be made at home by the aid of a seamstress, or by the bride and her sisters or friends. An autumn or winter bride might omit some of the thinner dresses and supply their place with heavier ones.

A bride provides the household linen for her new home. For every bed she must count on three pairs of fine muslin sheets, three pairs of pillow cases, three bolster cases, a pair of blankets, two counterpanes, and an extra quilt; for her bath room, three dozen towels and a half dozen bath towels; for her maid, if she have one, six towels and two bath towels; for her table, four tablecloths and two dozen napkins; with two

finer tablecloths and two dozen napkins for great occasions; for the kitchen, three dozen crash towels for dishes and four roller towels.

THE FAMILY

Marriage is the founding of a family, and on the permanence and security of the family depends the well-being of the nation. Therefore, when the bride steps over the sill, and enters her new home, when the husband for the first time sits down at the head of his own table, it is as if a sacrament were celebrated. The beginnings of married life are so important as to be solemn. What a pity it is that too often the contracting parties enter on marriage with so slight a sense of its deep meaning, and so little concern for its far-reaching consequences! The most obscure married pair may send far down the unknown future their traits and characteristics, as children and children's children repeat them.

Fidelity is the corner stone of marriage; and the family exists in its perfection only when there is good faith, unmarred, and confidence unflavored by doubt in the sacred circle of the home. Jealousy, suspicion, and their evil brood poison the atmosphere of the family.

At the outset the young people who marry should resolve never to permit the sun to go down on their wrath. Lovers fondly fancy that they will never have a quarrel, that no breach will ever undermine their walls, that they will not for an instant have even a misunderstanding. Being subject to the infirmities that beset Adam's sons and Eve's daughters, however, most youthful husbands and wives occasionally have little differences which need not amount to jars if they simply follow one rule: Never go to sleep at night except in friendly harmony. If there has been a disturbance of peace, settle it before bedtime. If either has done or said anything to wound

the other, confess and ask pardon before the head touches the pillow. Marriage must exemplify friendship's highest ideal, or else it will be a failure.

Husbands should be as courteous to their wives as to the wives and daughters of other men. Wives should be as deferential to their husbands as they are to other men whom they meet in society.

Husbands and wives should respect each other's privacy. Married people, like other people, should knock before they enter a closed door. Even the most devoted wife may not always wish her husband to burst unannounced into her room, and the most adoring husband may prefer that his wife should tap at the door of his den before she walks in. This precaution may be dubbed "high-falutin' " by some old-fashioned readers, yet it is simply the perfection of graceful old-school courtesy.

Nagging on the part of a wife and fault-finding on the part of a husband are inexcusable and fatal performances.

Recriminations and jests that hide a sneer or a sting are shockingly out of place in marriage.

> "It is the little rift within the lute
> That by and by will make the music mute."

A husband should not open his wife's letters, nor should she open his. Because persons are married they have not given up the privilege of correspondence without curious scrutiny.

Money is a fruitful source of domestic misery. A wife should not have to ask for money, nor should her husband bestow it upon her. The family income belongs to both. The man earns it, the woman administers it. A husband pays the rent, buys the coal, settles the doctor's bills, pays the taxes, carries on the outside management of the home. A wife should keep strict housekeeping accounts, pay butcher, baker,

dressmaker, grocer, and dry goods bills. For this purpose she should have a stipulated weekly or monthly allowance, so that she need not always be going to John for the milkman's or the iceman's money, and that she need not always explain what became of the dollar she had in her purse last Monday. Common sense and complete confidence insure good manners in family finance.

Epitomizing the above are some concrete sayings which may serve to fix our ideas of good breeding in the house:

ETIQUETTE BETWEEN HUSBANDS AND WIVES

Let the rebuke be preceded by a kiss.

Do not require a request to be repeated.

Never should both be angry at the same time.

Never neglect the other, for all the world besides.

Let each strive to always accommodate the other.

Let the angry word be answered only with a kiss.

Bestow your warmest sympathies in each other's trials.

Make your criticism in the most loving manner possible.

Make no display of the sacrifices you make for each other.

Never make a remark calculated to bring ridicule upon the other.

Never deceive; confidence, once lost, can never be wholly regained.

Always use the most gentle and loving words when addressing each other.

Let each study what pleasure can be bestowed upon the other during the day.

Always leave home with a tender good-bye and loving words. They may be the last.

Consult and advise together in all that comes within the experience and sphere of each individually.

Never reproach the other for an error which was done with a good motive and with the best judgment at the time.

THE WIFE'S DUTY

Never should a wife display her best conduct, her accomplishments, her smiles, and her best nature, exclusively away from home.

Be careful in your purchases. Let your husband know what you buy, and that you have wisely expended your money.

Let no wife devote a large portion of her time to society work which shall keep her away from home daytimes and evenings, without the full concurrence of her husband.

Beware of intrusting the confidence of your household to outside parties. The moment you discuss the faults of your husband with another, that moment an element of discord has been admitted which will one day rend your family circle.

If in moderate circumstances, do not be overambitious to make an expensive display in your rooms. With your own work you can embellish at a cheap price, and yet very handsomely, if you have taste. Let the adornings of your private rooms be largely the work of your own hands.

Beware of bickering about little things. Your husband returns from his labors with his mind absorbed in business. In his dealings with his employees he is in the habit of giving commands and of being obeyed. In his absent-mindedness he does not realize, possibly, the change from his business to his home, and the same dictatorial spirit may possess him in the domestic circle. Should such be the case, avoid all disputes. What matters it where a picture hangs, or a flower vase may sit. Make the home so charming and so wisely ordered that your husband will gladly be relieved of its care, and will willingly yield up its entire management to yourself.

Be always very careful of your conduct and language. A husband is largely influenced by the modesty, purity, and refinement of his wife. A lowering of dignity, a looseness of expression and coarseness of words, may greatly lower the standard of the husband's purity of speech and morals. No wife should forget this.

Whatever may have been the cares of the day, greet your husband pleasantly when he returns. Make your personal appearance just as beautiful as possible. Your dress may be made of calico, but it should be neat. Let him enter rooms so attractive and sunny that all the recollections of him home, when away from the same, shall attract him back.

Be careful that you do not estimate your husband solely by his ability to make display. The nature of his employment, in comparison with others, may not be favorable for fine show, but that should matter not. The superior qualities of mind and heart alone will bring permanent happiness.

To have a cheerful, pleasant home awaiting the husband, is not all. He may bring a guest whom he desires favorably to impress, and upon you will devolve the duty of entertaining the visitor so agreeably that the husband shall take pride in you. A man does not alone require that his wife be a good housekeeper. She must be more; in conversational talent and general accomplishment she must be a companion.

THE HUSBAND'S DUTY

A very grave responsibility has the man assumed in his marriage. Fond parents have confided to his care the welfare of a loved daughter, and a trusting woman has risked all her future happiness in his keeping. Largely will it depend upon him whether her pathway shall be strewn with thorns or roses.

Let your wife understand fully your business. In nearly

every case she will be found a most valuable adviser when she understands all your circumstances.

Do not be dictatorial in the family circle. The home is the wife's province. It is her natural field of labor. It is her right to govern and direct its interior management. You would not expect her to come to your shop, your office, your store, or your farm to give orders how your work should be conducted; neither should you interfere with the duties which legitimately belong to her.

If a dispute arises, dismiss the subject with a kind word, and do not seek to carry your point by discussion. It is a glorious achievement to master one's own temper. You may discover that you are in error, and if your wife is wrong she will gladly, in her cooler moments, acknowledge the fault.

Having confided to your wife all your business affairs, determine with her what your income will be in the coming year. Afterward ascertain what your household expenses will necessarily be, and then set aside a weekly sum, which should regularly and invariably be paid the wife at a stated time. Let this sum be even more than enough, so that the wife can pay all bills, and have the satisfaction besides of accumulating a fund of her own, with which she can exercise a spirit of independence in the bestowal of charity, the purchase of a gift, or any article she may desire. You may be sure that the wife will very seldom use the money unwisely, if the husband gives her his entire confidence.

Your wife, possibly, is inexperienced; perhaps she is delicate in health, also, and matters that would be of little concern to you may weigh heavily upon her. She needs, therefore, your tenderest approval, your sympathy and gentle advice. When her efforts are crowned with success, be sure that you give her praise. Few husbands realize how happy the wife is

made by the knowledge that her efforts and her merits are appreciated. There are times, also, when the wife's variable condition of health will be likely to make her cross and petulant; the husband must overlook all this, even if the wife is at times unreasonable.

Endeavor to so regulate your household affairs that all the faculties of the mind shall have due cultivation. There should be a time for labor, and a time for recreation. There should be cultivation of the social nature, and there should be attention given to the spiritual. The wife should not be required to lead a life of drudgery. Matters should be so regulated that she may early finish her labors of the day; and the good husband will so control his business that he may be able to accompany his wife to various places of amusement and entertainment. Thus the intellectual will be provided for, and the social qualities be kept continually exercised.

THE WEDDING RING

From time immemorial the wedding ring has been a band of gold. At present it is not very wide, but it must be of the best gold in the market. The ring is significant of eternity, the unbroken circle, going on forever and ever.

According to Mrs. Burton Kingsland in her book on *Weddings,* "the best man takes the ring and gives it to the bridegroom, who passes it to the bride, and she hands it to the clergyman, who gives it to the bridegroom, who then places it on the fourth finger of the bride's left hand. This completes the circle, typical as the ring itself of the perpetuity of the compact. The significance of the bride giving the ring into the hands of the clergyman, from whom the bridegroom receives it, is symbolic of the sanction of the Church."

After marriage the engagement ring may be worn as a guard.

Wives like to keep the wedding ring on forever, that is, without removing it for any reason. It is a badge of honor, and, worn on any woman's hand, a symbol of her right to belong to the ranks of worthy matrons.

When, last summer, the terrible disaster occurred to the *General Slocum,* in which a thousand women and children perished, nothing was sadder than to see rows upon rows of women, drawn from the engulfing waters, each with her wedding ring upon her hand.

A wedding ring is often taken from a dead hand, that it may be preserved for children, but sometimes it is buried with the wearer, and this seems to me the proper thing to do. Why should the wife part with her wedding ring even in her grave?

Initials and the date are engraved on the inner surface of the wedding ring. Sometimes there is in addition a brief sentiment, but this is unnecessary. Formerly, when the wedding ring was a broad band, some persons liked to engrave in it a phrase, as, for instance, "With heart and hand at thy command," or "Endless as this shall be our bliss," or "United hearts, death only parts." "One in Christ" was the motto chosen by a wife and husband whom I knew.

The groom should be very careful not to lose his head before the ceremony. A wedding was embarrassingly delayed and interrupted because the bridegroom had forgotten to give the ring to the best man. A prolonged search lasting fifteen minutes was rewarded by its discovery in the pocket of a vest at the bottom of the absent-minded bridegroom's trunk, in a room at the very top of the house. Imagine the feelings of all concerned while the search was going on! Absence of mind is to be avoided by this most important personage at a wedding.

THE BRIDE'S BOUQUET

The bride's bouquet and the flowers carried by her attendants are provided by the groom. The bride chooses her flowers. They are usually white roses, lilies of the valley, or orchids. When the bride goes away she flings her flowers to the wedding guests, who like to secure some of them as souvenirs.

WEDDING CAKE

In dainty boxes, ribbon-tied, the bride's cake is distributed to the guests, who carry away a box on leaving. The sentimental young woman who puts a bit of the wedding cake under her pillow may have a dream that will bring her good fortune.

At the wedding breakfast or supper the bride herself makes the first incision in the large frosted cake which is brought to her before it is served to the company.

To be at its best, the rich black fruit cake which is the time-honored wedding cake should be made months beforehand and kept in a covered stone crock, as it mellows with age.

THE WEDDING GOWN

The wedding gown for a bride who wears full dress must be white, symbolic of purity and most appropriate to youth. For the fabric chosen, any rich and elegant material is in order, a heavy silk brocade, or satin, profusely trimmed with costly lace, being the preference of many brides. But any sheer white goods, as a fine mull or organdie, or a very soft clinging wool, may equally be the bride's selection. The gown is always high in the neck and long in the sleeves, or, if it have elbow sleeves, the arms from the wrist are covered with long white gloves.

Modesty is the bride's peculiar adornment, and it is therefore that from ancient times until now the bride has been

enveloped in the folds of a long veil. In the days of Isaac and Rebekah this was simply such an opaque mantel as the Syrian women still assume when they go abroad; in our day it is a diaphanous affair, white as a snowflake, elusive as a misty wreath, shimmering as with morning dew, embroidered with lilies, an heirloom often handed down in a family for generations.

A bride need not wear a veil if she does not wish to do so, as a pretty white gown fulfills every requirement. But wear everything white—shoes, gloves, belt, sash, and laces. A hat is not to be worn with this dress.

A bride, if she is leaving at once, without a reception, may be dressed in her traveling costume, in which case she will wear her hat and gloves.

At her second marriage a lady wears pearl gray or lavender, not white, and is very unostentatiously dressed.

Should a bride happen to be in mourning for a near relative she lays it aside during the wedding ceremony, as black is never worn at a wedding.

THE BRIDEGROOM'S GIFT TO THE BRIDE

The bridegroom's present to the bride may take any form which his purse justifies. It may be a piece of jewelry; it may be a house and lot; it may be anything she has longed for and will prize. She is giving him herself, and is not supposed to supplement this extreme gift with any other.

THE WEDDING JOURNEY

Whither the happy pair go on their wedding journey is their own secret, and they do not publish it abroad. The bride's parents are probably informed, but they are not supposed to mention any particulars. In these days brides frequently spend

the honeymoon in a quiet country house, or a sequestered inn, away from the glare and din of a very public hostelry. If, however, the future of the couple does not point to many outings, they may seize this auspicious moment to see Niagara or Washington, or some other place about which they have centered their desires.

THE HOME-COMING

Sweetest hour of all is that when the bride comes home. Her hand it is that shall kindle the sacred fire on the hearth; her tact and kindness that shall make the humblest rooftree holy, and fill an earthly resting place with heaven's joy.

To be perfect, the home-coming must be to a house, apartment, or shelter sacred to the two. When relatives of either wife or husband are included in the first home difficulties are likely to accumulate. Kinsfolk by marriage are seldom other than critical. The first year, during which husband and wife learn more of one another than they knew during courtship, should be a year of solitude, so far as outsiders in the home are concerned. Should it be an absolute necessity to live with a mother-in-law or a father-in-law, or to have either live in the new home during the first twelvemonth, patience, gentleness, and grace will be imperative in everybody.

SHALL THE BRIDE SAY "OBEY"?

The venerable and beautiful word which pledges the wife to obey her lord is often omitted from or modified in the modern marriage form, as the twentieth century woman has a rooted objection to making a promise of obedience. In reality the word is dignified and implies no service, or lowering of feminine self-respect. Few wives ever *obey,* and few husbands dream of exacting obedience, yet there is mutual and tender

concession where there is true love, and the stronger and wiser of the two must always in a mooted question have the casting vote.

Suppose we read what John Ruskin in a famous passage in "Queens' Gardens" has to say about this:

EACH SEX THE COMPLEMENT OF THE OTHER

"We are foolish, and without excuse foolish, in speaking of the 'superiority' of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other: they are nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give.

"Now their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest, wherever war is just, wherever conquest is necessary. But the woman's power is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims and their places. Her great function is Praise—she enters into no contest, but infallibly judges the crown of contest. By her office, and place, she is protected from all danger and temptation. The man, in his rough work in open world, must encounter all peril and trial; to him, therefore, the failure, the offense, the inevitable error: often he must be wounded, or subdued, often misled, and *always* hardened. But he guards the woman from all this; within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or

offense. This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of the outer world which you have roofed over, and lighted fire in.

"But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come out but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea; so far it vindicates the name, and fulfills the praise, of home.

"And wherever a true wife comes this home is always round her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot: but home is yet wherever she is; and for a noble woman it stretches far around her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else were homeless.

"This, then, I believe to be—will you not admit it to be?—the woman's true place and power. But do you not see that to fulfill this she must—as far as one can use such terms of a human creature—be incapable of error? So far as she rules, all must be right, or nothing is. She must be enduringly, incorruptibly good; instinctively, infallibly wise—wise, not for self-development, but for self-renunciation; wise, not that she may set herself above her husband, but that she may never fail from his side: wise, not with the narrowness of insolent and

loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service—the true changefulness of woman. In that great sense —*'La donna e mobile,'* not *'Qual pium' al vento;'* no, nor yet 'Variable as the shade, by the light quivering aspen made;' but variable as the *light,* manifold in fair and serene division, that it may take the color of all that it falls upon, and exalt it.

"I have been trying, thus far, to show you what should be the place, and what the power of woman. Now, secondly, we ask, What kind of education is to fit her for these?

"And if you indeed think this a true conception of her office and dignity, it will not be difficult to trace the course of education which would fit her for the one, and raise her to the other.

"The first of our duties to her—no thoughtful persons now doubt this—is to secure for her such physical training and exercise as may confirm her health, and perfect her beauty, the highest refinement of that beauty being unattainable without splendor of activity and of delicate strength. To perfect her beauty, I say, and increase its power; it cannot be too powerful, nor shed its sacred light too far: only remember that all physical freedom is vain to produce beauty without a corresponding freedom of heart. There are two passages of that poet who is distinguished, it seems to me, from all others —not by power, but by exquisite *right*ness—which point you to the source, and describe to you, in a few syllables, the completion of womanly beauty. I will read the introductory stanzas, but the last is the one I wish you specially to notice:

"Three years she grew in sun and shower,
Then Nature said, 'A lovelier flower
On earth was never sown.
This child I to myself will take;
She shall be mine, and I will make
A lady of my own.

" 'Myself will to my darling be
Both law and impulse; and with me
The girl, in rock and plain,
In earth and heaven, in glade and bower,
Shall feel an overseeing power
To kindle, or restrain.

" 'The floating clouds their state shall lend
To her, for her the willow bend;
Nor shall she fail to see,
Even in the motions of the storm,
Grace that shall mold the maiden's form
By silent sympathy.

" 'And *vital feelings of delight*
Shall rear her form to stately height,—
Her virgin bosom swell.
Such *thoughts* to Lucy I will give,
While she and I together live,
Here in this happy dell.' "

WEDDING PRESENTS

All gifts sent by friends are acknowledged by the bride herself before the wedding day, if there be time, so that the very last letters a girl writes and signs with her maiden name are these pretty notes of thanks. They should read as follows, if one desires a form, though any expression that comes straight from the heart will be correct:

Mill Vale, August 10, 190–.

My dear Nettie:

How very kind you are to remember my wedding, and add to my happiness, by sending me so lovely a gift as this which I have just received from you. It is just what I wanted, and will help to adorn my new home. Mr. Pearson joins me in sending thanks for your goodness.

Affectionately yours,

Miriam Barker.

Mrs. Sherwood says very truly that "the custom of giving bridal presents has grown into an outrageous abuse of a good thing." This is verified wherever people send presents because they feel obliged to fulfill expectations, and when there is no love in the gift. Cut glass, silver, jewelry, furniture, bric-a-brac, clocks, lamps, vases, and rugs are appropriate wedding gifts, as are books and pictures. But when people send them grudgingly or of necessity they lose their value.

One bride whom I knew in a spirit of complete indifference sent with her wedding invitations this formula engraved in a separate card: *Positively no wedding presents accepted.* Another, of a different turn of mind, sent her invitations far and near, scattering them like grains of sand blown before the wind. Finally an acquaintance ventured to inquire:

"Why do you send invitations to folk you scarcely know?"

"O," was the unblushing reply, "I am after the spoils. Joe and I want heaps of wedding presents!"

Mary Wilkins in an amusing story has told us about a sensible New England woman who went the round of her acquaintances and returned the several very unsuitable presents that had been bestowed on her youthful niece, asking the givers to substitute something worth while, that the recipient could use. There is a suggestion here that is pertinent. Why burden a bride with things she cannot use, when you may add to her pleasure by giving her things she can enjoy?

Money in the form of a gold piece or a check is a gift an old friend or a kinsman may give a bride without the slightest hesitation. She may expend it for any article she covets.

It is better not to have silver marked, as a bride may have duplicates and prefer to exchange some of the set pieces sent her for others. She may have a preference also as to the style in which her silver is engraved.

WEDDING CARDS

As the shape and mode of wedding cards varies from season to season, the order for them should be sent to a stationer whose reputation is well established. They should always be white, unglazed, and of a medium thickness. The note paper on which wedding invitations are engraved must be white and of the best quality. When sent by mail, cards and invitations are inclosed in an inner and an outer envelope.

A COUNTRY WEDDING

Nothing is prettier in the country than a wedding in the garden, on the lawn, or in the orchard. The grass should be shorn, and swept free from leaves and débris. Rugs should be spread here and there. Little tables for refreshments may stand about, and chairs be placed in groups. A wedding in a country church, to which the wedding guests and the principal participants walk, is always very attractive. Of course, an outdoor wedding can be arranged only for warm weather.

A HOME WEDDING

To a home wedding the parents of the bride send out their invitations two weeks before the event, in this manner:

Mr. and Mrs. Frederick Evans
request the honor of
Mr. and Mrs. ———'s presence
at the marriage of their daughter
Helen Grace
to
Mr. John Robert Fallows,
on
Thursday, August third, at four o'clock,
at
16 Summers Street.

Sometimes the invitations read, "request the honor of your presence," but at the moment the individual touch is given by leaving a blank in the engraved form in which the names of the invited guests are inserted in writing.

Good manners invariably demand an immediate reply when one is invited to a home wedding. Accept or decline at once, by letter, *addressed to the persons who invite you.* If, however, the invitation is to a church wedding and a large subsequent reception one's visiting card, sent on the day itself, is a sufficient acknowledgment if one cannot attend.

As nobody wants a mob of strangers at her wedding, the invitation to a church wedding is accompanied by a small card, on which is printed, "Please present this card at the church on August third," or whatever be the date.

Announcements are sent out after a wedding by the parents of the bride, and from this notification no one who has even the slightest acquaintance with the families of bride or groom is excluded. Here is the usual wedding announcement:

Mr. and Mrs. Theodore Green
have the honor of announcing to
Mr. and Mrs. John Barr
the marriage of their daughter
Myrtle
to
Captain William Leslie.

The fee is handed the clergyman by the best man, or by some friend of the bridegroom, at a convenient moment just before or just after the ceremony. It must be given very unostentatiously, and the minister does not examine it, but merely says "Thank you" and pockets the envelope. In passing, I may say that the fee should be inclosed in an envelope and should be either a gold piece, a check, or a new bill. Any sum

that the groom can afford—from five dollars to a hundred—is given on this occasion. Often when people are poor the fee is less than five dollars. The minister is not supposed, if a married man, to keep the fee himself, as it is his wife's perquisite and is gallantly handed over to her.

Should there be two officiating clergymen a fee must be given to each.

Ministers do not accept fees when marrying brother ministers.

Many amusing anecdotes are told by ministers about their fees, some of which are amusingly small. At a wedding which occurred at the house of a minister in New York State the bridegroom slipped an envelope into the good man's hand as he left the house. On being opened it was found to contain a tailor's card, and on the reverse was written a promise to this effect: "I will clean and press your clothes for one year from date, without charge."

A bridegroom slipped a bright silver dollar into a clergyman's hand, with the remark, "It's all I can afford. I wish it were ten."

A well-known clergyman once united a pair at a very elegant home, where everything, inclusive of music, supper, and decorations, was on a lavish scale. But no fee was forthcoming and none was ever received. Delicacy forbade his mentioning the important omission except in the bosom of his family.

When a few days later a couple came modestly to the manse to be married, what was the good minister's horror, in the very middle of the ceremony, to hear the voice of the *enfant terrible* of the home, whose sharp little face was suddenly thrust between the folds of the portiéres. "Papa!" she cried, "Papa! Be sure they pay before they go!"

THE MARRIAGE LICENSE

In different localities the usage concerning the marriage license varies. The bridegroom must inform himself on this point and duly procure the license.

AS TO THE MARRIAGE CERTIFICATE

The chief reason for prizing a marriage certificate is that in the future disposition of property, the probate of wills, etc., it is sometimes convenient to have it as evidence of a marriage. It should be signed by the officiating clergyman and by several witnesses.

THE TWO MOTHERS

At any wedding there are probably two persons present who do not monopolize attention, yet to whom the event is most pathetic, pulling at their heart-strings. One is the mother of the bride; the other is the mother of the bridegroom. Each is relinquishing something intensely dear to her. Each is, in a way, entering on a life of new deprivation.

The mother whose son is receiving the highest prize life can offer, be she ever so generous, feels a little bereft. She will not again possess her son as a member of her family, in just the fullness that has hitherto been hers. She is not jealous, yet she is wistful, wondering whether her boy will be understood and cared for and happy as he has been under her care.

As for the bride's mother, her feelings are strangely compounded by bitterness and sweetness. She cannot be altogether at ease in her mind. This dear child has been to her another self. When the carriage rolls away, and the wedding festivities are over, the bride's mother may be pardoned if she wanders away to Mary's old room, and, kneeling down by Mary's bed, pours out her soul in a flood of tears. The

first evening after the wedding is a saddened one in the home the bride leaves.

A CHURCH WEDDING

At a church wedding a certain number of pews are set apart and fenced in by a band of white ribbon for the family and most intimate friends of the bride and groom. As these arrive the ushers, who are at the church in good season, conduct them to the places reserved, the kindred of the bride on one side of the aisle, and of the groom on the other.

Just before the bridal party arrives the mother of the bride appears and is escorted to a front pew.

The best man, the bridegroom, and the clergyman are in the front of the church under the pulpit, awaiting the bride.

Up in the organ loft the wedding march begins.

Enters the maid or matron of honor, walking alone. If there are both they will walk together. Then come the flower-girls, walking two by two, scattering flowers from baskets on their arms. They may or may not wear picture hats, and may or may not be dressed in pale pink, or blue, yellow, or rose-color. Follow the bridesmaids, also two by two. Last comes the bride, with head bent and eyes downcast, her hand on the arm of her father.

The bridegroom advances to meet the bride, who places her hand in his, and the ceremony proceeds. At its close the order of movement is reversed, and bride and groom pass out first. Both look up now and meet the eyes of their rejoicing friends with happy smiles.

It is not good form to congratulate the bride, but every one congratulates the groom, and gives the bride best wishes.

Weddings may be as public or as private, as elaborate or as simple, as the wedded ones may choose, but they should never be clandestine. A bride should go honorably from her father's

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THE WEDDING BREAKFAST

house to that of her husband, and very soon after a wedding some announcement of the fact should be given to the world.

A LIST OF WEDDING ANNIVERSARIES

One year, a cotton wedding.
Two years, a paper wedding.
Three years, a leather wedding.
Five years, a wooden wedding.
Seven years, a woolen wedding.
Ten years, a tin wedding.
Twelve years, a china wedding.
Fifteen years, a crystal wedding.
Twenty years, a linen wedding.
Twenty-five years, a silver wedding.
Fifty years, a golden wedding.
Sixty years, a diamond wedding.

Each anniversary of a wedding should be a family fête, and presents and good wishes are in order. Few brides and grooms survive the changes of sixty years, but many are spared to keep a golden wedding day.

VIII

GOOD MANNERS IN THE FAMILY

Sweet friend, when thou and I are gone
  Beyond earth's weary labor,
When small shall be our need of grace
  From comrade or from neighbor;
Past all the strife, the toil, the care,
  And done with all the sighing,
What tender ruth shall we have gained,
  Alas! by simply dying?

Then lips too chary of their praise
  Will tell our merits over,
And eyes too swift our faults to see
  Shall no defect discover.
Then hands that would not lift a stone
  Where stones were thick to cumber
Our steep hill path, will scatter flowers
  Above our pillowed slumber.

Sweet friend, perchance both thou and I,
  Ere Love is past forgiving,
Should take the earnest lesson home—
  Be patient with the living.
To-day's repressed rebuke may save
  Our blinding tears to-morrow;
Then patience, e'en when keenest edge
  May whet a nameless sorrow!

'Tis easy to be gentle when
  Death's silence shames our clamor,
And easy to discern the best
  Through memory's mystic glamour;

But wise it were for thee and me,
Ere Love is past forgiving,
To take the tender lesson home—
Be patient with the living.

The chief peril that menaces manners in the family lurks in the sort of familiarity that prevails there. We know one another so thoroughly and are so very sure of one another's love and good will that we do not have formality enough. We are apt to trample on the feelings of the family by too great candor. Every defect is noticed. Every blunder is observed. Every passing mood is taken in earnest. There are people who are lovely to visiting acquaintances and perfectly abominable with their own kindred.

Then, homes are often deadly dull, insipid to weariness. They are deserts of monotony. A little fun is the very best preventive against bad manners that can be imagined. Why not have games in the evening or music? In some houses, the father dozes on the lounge all the evening. The boys skip out of the house the moment supper is over. You see no more of them till a late bedtime. By and by they form undesirable associations—get into bad company, start on the downhill road. It is not too much to say that fun at home would have saved many a lad from ruin. As for the girls, they cannot so easily drift outdoors, but they do not find home the sweetest place on earth.

SOME PLEASANT GAMES

Here are two or three easy games that may enliven a dull evening at home:

THE TRAVELER'S TOUR

"The traveler's tour is interesting. One of the party announces himself as the traveler. He is given an empty bag,

and counters, with numbers on, are distributed among the players. Thus, if twelve persons are playing the numbers must count up to twelve—a set of ones to be given to one, twos to two, and so on. Then the traveler asks for information about the place to which he is going. The first person gives it if he can; if not, the second, and so on. If the traveler considers it correct information or worthy of notice he takes from the person one of his counters as a pledge of the obligation he is under to him. The next person in order takes up the next question, and so on. After the traveler reaches his destination he empties his bag and sees to whom he has been indebted for the greatest amount of information. He then makes him the next traveler. Of course, this opens the door for all sorts of witty rejoinders, according as the players wish to exaggerate the claims of certain hotels, and to invent hits at certain watering places."

The rhyming game is amusing:

"I have a word that rhymes with game."

Interlocutor.—"Is it something statesmen crave?"

Speaker.—"No, it is not fame."

Interlocutor.—"Is it something that goes halt?"

Speaker.—"No, it is not lame."

Interlocutor.—"Is it something tigers need?"

Speaker.—"No, it is not tame."

Interlocutor.—"Is it something we all would like?"

Speaker.—"No, it is not a good name."

Interlocutor.—"Is it to shoot at duck?"

Speaker.—"Yes, and that duck to maim."

Such words as "nut," "thing," "fall," etc., which rhyme easily are good choices. The two who play it must be quick-witted.

CRAMBO

"The game of Crambo, in which each player has to write a noun on one piece of paper, and a question on another, is curious. As, for instance, the drawer gets the word "Africa" and the question "Have you an invitation to my wedding?" He must write a poem in which he answers the question and brings in the other word."

CONVERSATION IN THE FAMILY

People are always wishing that they knew how to converse well. There is only one good school on earth for the art of conversation, and that school is the family.

A good listener is a perfect boon, and sure to be appreciated. Nobody is more dreaded than the person of either sex who is known as a "great talker." The voice flowing on and on and on, like the brook that dashes and foams forever over the stones, the tendency to take the floor and hold it, the ability to say clever things, which leads one into many a pitfall, are less to be desired than deprecated.

Sydney Smith, Macaulay, and other famous talkers of their day excelled in monologue, and people were thankful when even these gifted and brilliant ones had "flashes of silence." It is well to be a good talker, but also it is well to be a good listener, and to listen one must look, one must pay attention.

Always look straight at the person who is addressing you.

Do not allow your mind to wander. Consider what is being said.

Never supply a word. Wait patiently until the person finds the needed word.

Never tell another person's story.

Never repeat the clever things you said yesterday.

Never make long and involved explanations and apologies. Nobody is interested in these.

Never, in any circumstances, venture to correct a person in the family who, in describing a situation, or telling a story, makes a slight mistake. Whether Uncle Benjamin or Aunt Sophia came home on Wednesday or on Thursday matters little. What does matter is that the lady who is announcing the fact that they are at home shall not be mortified by an unseemly interruption.

Never use slang.

Never drop into such expressions as Heavens! Mercy! Gracious! Goodness! My Lord! Law me! These border on profanity.

Never say *darn;* it is a corruption of *damn.*

Never mention anything that is disagreeable or that may wound another. Respect the innocent vanities of the man of the house, the little whims and caprices of the mistress.

Never show that you have heard a story before. Stories are as old as the Garden of Eden. In one or another form they have all been told. Listen, smile, enjoy even a thrice-told tale, and do not ruin the narrator's pleasure by showing that it is not new to you.

Never tell a story that is inappropriate; a story dragged in where there is no fitness for it is like a knot of ribbon pinned anywhere on a gown.

Never tell a story at all unless you know that you will not miss the point. Good stories are spoiled when told by people destitute of a sense of proportion or of humor.

It goes without saying that people should sink the shop, that is, not talk of their business or profession in public. Yet any careful observer must have noticed that as it is with morals, so it is with manners: we may know perfectly well

that to do such and such a thing is a breach of the social code, but if we wish to very much we are very apt to do it.

A young surgeon very much disgusted some ladies of his acquaintance by his bloodthirsty (as it seemed to them) encomiums on surgery. "The knife, the knife is the only thing!" he vehemently exclaimed, yet the young gentleman was well-taught, well-bred, and usually very polite.

The most glaring fault in conversation is the bringing in of personal allusions and sneering remarks on every occasion. This is always a sign of ill breeding. To caricature the small peculiarities of anyone, to make anyone uncomfortably conspicuous, is unpardonable.

Conversation should be so managed that no one is left out, so to speak, in the cold. We do not like to sit in a circle where we are made to feel ourselves strangers, and in the family everyone, parents, children, and guests, have a right to know what the talk is about.

"You may have noticed," said a lady, "that I am very silent in my own home. It is because Amy and Ida ever since they came home from college have been so critical that I am afraid to open my mouth."

It is not pleasant for a mother to know that her children are sitting in judgment upon her.

This leads to the reflection that it is not according to good manners for children to reprove parents.

OTHER LITTLE POINTS OF FAMILY MANNERS

Never take another person's chair without relinquishing it on the person's return.

A lady should not cross the legs in company.

A gentleman does not fidget or sit crosswise on his chair, or sit with the legs far apart.

When you do not hear a remark say, "I beg pardon?" never "What?" The latter word is the limit of rudeness.

Do not whisper in company.

Do not open letters in company unless you first ask permission to do so.

To attract attention do not take hold of people; speak to them.

Do not use your handkerchief at the table.

Be sure to rise when an older person enters the room.

Take great pains to include deaf persons in what is going on. They are usually sensitive and sometimes morbid, and it hurts them not to be in touch with the conversation.

Never shout at a deaf person. Speak distinctly and slowly, and seat yourself near him or her.

Never be ungracious. You do not know how heavy a burden your friend is bearing. The heart knoweth its own bitterness.

Receive every attention, however small, with real gratitude which is warmly expressed.

Not long ago a minister called the attention of his hearers to the warm and loving appreciation of our Lord when Mary broke her precious vase of perfume on His head. He said that to the end of time her act should be a memorial. Are we breaking our alabaster boxes for our loved ones now, or are we waiting until it may be too late to render them any sweet service?

Take special pains to be courteous to the dull, uninteresting, or uncongenial visitor.

Never discriminate between your friends. Anyone invited to your home is entitled to entire courtesy.

Never repeat an unkind or malicious story. Think and say the best of people.

Be forgiving. If anyone has offended you meet him halfway when he expresses regret.

Think before you speak.

Never absent yourself from prayers in the family.

HOME-COMINGS

Home-comings should be made festivals. Occasionally when people have been away, having very gay times, they are sensible of flatness and of a lost savor when they return.

If Sally has been in town for some weeks the first meal when she comes back should be especially nice, with something that she is fond of, and an air of gala day. Bring out the best china, use the best linen, dress the table with flowers. Coax father to wear a good coat, see that the children have clean faces and hands; don't let Sally find too sharp a contrast between home ways and what she has seen when away.

IN THE INVALID'S CHAMBER

Sickness in the family, if occasional, makes for the time serious departures necessary from the family customs. Somebody is very ill. The doctor makes several visits a day. He looks grave and concerned. A trained nurse is sent for. Typhoid fever, pneumonia, or some other fierce and relentless malady has a loved one in its clutch. Good manners enter into our conduct here; when the chief matter in hand is to care for the loved one the order of the day must be set aside. Meals may be hasty and less varied than usual. Never mind. No one dreams of finding fault when a precious life is hanging in the balance. Everyone is willing to make sacrifices if only the crisis may be safely passed, and the shadow of death lifted from the house.

Good manners demand that the comfort of the nurse be

sedulously looked after. She must have her time for sleep and for outdoor exercise, as she is not a machine, but a being of flesh and blood. Some member of the family must relieve her at intervals.

The nurse, on her side, is required to be tactful and considerate, particularly in the kitchen. The nurse who gets on well with the help is a treasure of womanly discretion. She is not to expect compliments and attentions from the men of the family, nor is she to be unduly affronted if the mother or wife, wild with anxiety, fails to treat her as politely as she should. The nurse is a soldier on duty. She must obey the doctor as the soldier obeys his captain. Her patient is her supreme concern. Never grudge the money paid a nurse or doctor. Pay nurses' and doctors' bills with great promptness. They have earned not merely money, but gratitude. Yet physicians are frequently kept waiting almost indefinitely before their accounts are settled.

The doctor is expected to rise at any hour of the night, and to sally forth in any stress of weather, if sent for. The slightest return that can be made him is to pay him without demur as soon as he sends his bill.

A SHUT-IN

When there is a chronic invalid in the household, one shut in to a chamber of quiet and tortured by pain, the concentrated compassion and tenderness of the family must meet around the afflicted one. Tread lightly past the door and on the floor above; hush the voice to a soft tone lest it disturb the disordered nerves; and in every possible way, by every possible means, smooth the pathway of the sufferer.

In robust health we do not understand the physical and mental weakness of those who are ill. Never to be ill is too

often to have no sympathy with illness. If we have under the roof a dear one who needs continual ministry, let us give thanks that thus the gentler amenities of the home are cultivated; that thus we may display the unselfishness of the Christian in our daily walk and conversation.

IF THE HIRED HELP ARE ILL

I have always held that the family is a whole, and that anyone employed therein does not stand on the mere footing of a clerk or a day laborer, but belongs in intimate relation to the household. Should Mary the cook or Jenny the housemaid be ill, she ought, if practicable, to be cared for in the home, with the attendance of the family physician, and with every alleviation of her discomfort that can possibly be afforded.

In the old days of the South, when the mistress of a plantation was as a mother to the colored people, indoors and out, every woman had at hand her medicine chest, and if Aunt Sue or Uncle Billy was ailing remedies were sent or given at once, the lady of the manor herself the presiding genius at the bedside.

Too often the ailing domestic is hurried away in our present routine, and we are reluctant to be in any way responsible for her if illness comes.

GOOD MANNERS BETWEEN PARLOR AND KITCHEN

Only as friendship exists and reigns between the parlor and the kitchen will the never-ceasing troubles of the servant question cease to breed disturbance. An utter lack of mutual respect and mutual comprehension, the failure of the mistress to be fair, the failure of the maid to be thorough, have brought American domestic service to disgrace. Few nice and intel-

ligent women choose the kitchen as their sphere when they can find work anywhere else. Nine women out of ten revile and underrate their maids of all work, speaking of them slightingly. Suspicion on one side and dislike on the other is productive of hostility.

If good manners are needed anywhere on the globe they are needed here, so that our homes may not be battlegrounds, and the women who take our wages and eat our bread may not be our foes. Why should they not be as they ought, our trusted helpers and our dear and intimate friends, standing beside the family in all vicissitudes, its champions through thick and thin.

Says Lillian W. Betts, with her accustomed emphasis and good sense:

"Housekeepers do not make the demand for character that they should in the servants they employ. The servant comes into the closest relations to the family. Her character is as important to the family well-being as her skill, yet the first question of the housekeeper employer is on the coming servant's—we cannot say applicant's, for we have the sad picture of the employer always being the applicant—ability to do and not to be, which is by far the least important question. Everyone who knows how to run a house knows that a servant who has character and intelligence can be trained, while the servant who is skillful and lacks character is always a disturbing element; there is constant friction because of lack of confidence or untrustworthiness. There can be no stability in the family life if there is always the element of uncertainty as to how long the relations between mistress and maid will continue at its present status.

"The employer who sees only present conditions when making a contract or business connection is short-sighted,

and never makes a success. It is far better to meet emergencies by transitory arrangements from day to day than to go through the farce of making a seemingly permanent arrangement when there is no solid foundation of confidence based on investigation.

"The woman who employs one maid of all work and then demands that she be a superior cook, laundress, waitress, parlor maid, and chambermaid is an impossible mistress to suit. The housekeeper who, on being interviewed in the character of a reference as to the abilities of a maidservant who had been in her employ for some time was asked the question, 'Is she a first-class waitress?' and responded, 'No. She does chamber work. You didn't expect a first-class waitress to do chamber work?' was the reply of the mistress who knew what to demand and what to expect.

"It is just this lack of worldly experience that is responsible for the constant friction and resulting pain in domestic service. Servants are untrained because of the varying standards of employers, and ignorance of what are the duties pertaining to certain domestic positions. The lessons to be learned in order to adjust the domestic problem are as much a duty of the mistress as of the maid. What we want is character for both, a clear comprehension of the duties of both, a recognition of the purely commercial relation under the most complex conditions—conditions that involve intimacies that are only second to those of relatives—interdependence that is as close, if harmony is to be preserved, as family life can make it. Yet the bond, in all but rare instances, is that of dollars and cents. There are evils in the situation that only the mistress, by creating public sentiment, can remedy.

"Take the first evil, the sleeping room of the servant. It is usually the hottest and the coldest room in the house, too

often uncomfortably furnished. The bathing facilities are usually a two-quart basin, and yet cleanliness is exacted. The kitchen and servants' rooms in even first-class apartment houses are tangible evidence of the consideration given to the comforts of servants. One apartment house recently erected in New York, costing three hundred and fifty thousand dollars, has every kitchen and servant's room so arranged as to require gaslight all day long on even bright days, below the sixth story. One would not expect one's horse to live under such conditions and preserve health and temper."

We are beginning to realize that servants are human; that they need daily sunshine, a daily walk, and their evenings free when the day's work is done. They should not be called on for trifling services, or kept sitting in the kitchen in forlorn dullness until bedtime.

A GENTLEMAN

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push and crowd along;
  His voice is gently pitched;
He does not fling his books about
  As if he were bewitched.
He stands aside to let you pass;
  He always shuts the door;
He runs on errands willingly
  To forge and mill and store.

He thinks of you before himself,
  He serves you if he can;
For, in whatever company,
  The manners make the man.
At ten or forty, 'tis the same;
  The manner tells the tale,
And I discern the gentleman
  By signs that never fail.

SOME SUGGESTIONS ABOUT DRESS

Fashions change with the changing seasons, and every generation sees a return to the fashions of a former time. It is interesting to study and choose the

COLORS THAT CONTRAST AND HARMONIZE.

The object of two or more different tints in dress is to obtain relief by variety, and yet the two shades brought thus in contrast should harmonize, else the beauty of each will be lessened. Thus, a lady with a blue dress would greatly injure its effect by wearing a crimson shawl; as she would also a lilac-colored dress by trimming it with a dark brown.

That the reader may understand the colors that will contrast and yet blend, the following list of harmonizing colors is given:

Blue and gold; blue and orange; blue and salmon color; blue and drab; blue and stone color; blue and white; blue and gray; blue and straw color; blue and maize; blue and chest-

nut, blue and brown; blue and black; blue and white; blue, brown, crimson, and gold.

Black and white; black and orange; black and maize; black and scarlet; black and lilac; black and pink; black and slate color; black and buff, black, white, yellow, and crimson; black, orange, blue, and yellow.

Crimson and gold; crimson and orange; crimson and maize; crimson and purple; crimson and black; crimson and drab.

Green and gold; green and yellow; green and orange; green and crimson; green, crimson, and yellow; green, scarlet, and yellow.

Lilac and gold; lilac and maize; lilac and cherry; lilac and scarlet; lilac and crimson; lilac, scarlet, white, and black; lilac, gold, and chestnut; lilac, yellow, scarlet, and white.

Orange and chestnut; orange and brown; orange, lilac, and crimson; orange, red, and green; orange, blue and crimson; orange, purple, and scarlet; orange, blue, scarlet, green, and white.

Purple and gold; purple and orange; purple and maize; purple, scarlet, and gold color; purple, white, and scarlet; purple, orange, blue, and scarlet; purple, scarlet, blue, yellow, and black.

Red and gold; red, white or gray; red, green, and orange; red, black, and yellow; red, yellow, black, and white.

Scarlet and purple; scarlet and orange; scarlet and blue; scarlet and slate color; scarlet, black and white; scarlet, white and blue; scarlet, gray, and blue; scarlet, yellow, and blue; scarlet, blue, yellow, and black.

Yellow and red; yellow and brown; yellow and chestnut; yellow and violet; yellow and blue; yellow and purple; yellow and crimson; yellow and black; yellow, purple, and crimson; yellow and scarlet.

A BOY'S DRESS

Give the boy a good suit of clothes if you wish him to appear manly. An ill-fitting, bad-looking garment destroys a boy's respect for himself.

To require the boy to wear men's cast-off clothing, and go shambling around in a large pair of boots, and then expect him to have good manners, is like giving him the poorest of tools, because he is a boy, and then expecting him to do as fine work with them as a man would with good tools.

Like the man or woman, the boy respects himself, and will do much more honor to his parents, when he is well-dressed in a neatly fitting suit of clothes. Even his mother should relinquish her rights, and let the barber cut his hair.

As a rule, well-dressed children exhibit better conduct than children that are careless in personal appearance. While vanity should be guarded against, children should be encouraged to be neat in person and dress.

The mother should strive also to make her boy manly. Possibly, as a pet, her boy has in infancy had his hair curled. Even now, when he is six or eight years of age, the curls look very pretty. But the mother must forego her further pleasure in the curls; for the boy, to take his place along with the others, to run and jump, to grow manly and strong, must wear short hair. His mother can no longer dress it like a girl's. It will be necessary and best to cut off his curls.

HINTS TO WOMEN

Best taste will dictate an observance of fashion, avoiding extremes.

Dress the hair so that it will exhibit variety and relief, without making the forehead look too high.

Have one pronounced color in the dress, all other colors harmonizing with that.

A dress should fit the form. Well fitted and judiciously trimmed, a calico dress is handsomer than an ill-fitting silk dress.

To present a handsome appearance, all the appurtenances of the lady's dress should be scrupulously neat and clean. Every article that is designed to be white should be a pure white, and in perfect order.

Much taste may be displayed in dress about the neck, and care should be observed not to use trimmings that will enlarge the appearance of the shoulders. The dress should be close-fitting about the waist and shoulders, though the lady should not lace too tightly.

As with the gentleman, quiet colors are usually in best taste. Heavy, rich, dark materials best suit the woman of tall figure; while light, full draperies should be worn only by those of slender proportions. Short persons should beware of wearing flounces, or horizontal trimmings that will break the perpendicular lines, as the effect is to make them appear shorter.

Care should be taken to dress according to the age, the season, the employment, and the occasion. As a rule, a woman appears her loveliest when, in a dress of dark color, we see her with the rosy complexion of health, her hair dressed neatly, her throat and neck tastefully cared for, her dress in neither extreme of fashion, while the whole is relieved by a very moderate amount of carefully selected jewelry.

IX

GOOD MANNERS IN HOSPITALITY (RECEPTIONS, LUNCHEONS, ETC.)

No home exists simply for itself. One of the best reasons for having a home is that we may draw into it from time to time people whom we love, who bring to us their brightness and charm, and to whom we may give pleasure and gladness by the way. If we limit the privileges of the home to ourselves and our children we inevitably grow narrow, and our graces are dwarfed and nipped in the bud.

In the crowded quarters of the usual city home it is at present rather hard to make room for the guest chamber, which once was provided for in every house. Where people live in apartments, and every inch of space is mortgaged, they cannot well give up a whole room to the transient comer, be that comer a relative or a friend, and so the old-fashioned hospitality is, in town, a thing of the past.

Fortunately, the guest chamber is still a feature in the country, not only in beautiful country homes which are springing up everywhere for city people, but also in farmhouses and village life, where there are yet rooms enough and to spare for the family comfort.

THE GUEST CHAMBER

Granted that we have a guest chamber: what are its essentials? First and foremost, a good and comfortable bed with spring, mattress, and pillows complete. The bed should be provided with the finest sheets of linen or cotton, as the hostess

prefers, and should always be spread with a soft blanket and counterpane and an extra quilt folded over the foot.

In making the bed pains should be taken to fold the sheets well in at the foot of the bed, as nothing is more uncomfortable than to have sheets slip up in the night. The blanket should be put on the bed with the folded part at the bottom, so that half of it may be thrown aside if desired. If there are large and showy pillows for the daytime they should be laid aside at night and replaced by smaller ones. Some housekeepers like to have very beautiful spreads of satin and lace on their beds, and some like a round bolster by day which is covered by the elaborate spread. When this is used the bolster is always taken off at night, and its place taken by comfortable pillows. The guest must never have the care of any of this finery, but the maid or some member of the family must go to the guest room early in the evening, remove everything necessary, and turn down the bed so that it will be ready for the sleeper.

Among the other necessary furniture of a guest room are a washstand fitted out with every convenience, plenty of towels, including bath towel and wash cloth, delicate toilet soap, a dressing bureau in which there should be two or three drawers left vacant for the guest's use, a comfortable rocking-chair, and a table or desk fitted out with stationery, pens, note paper, and postage stamps.

On the dressing bureau should be comb, brush, and hand glass, with pins, button hook, and any little thing a guest may need. It is a good plan to have also for the guest's use some sort of bath robe or kimono which she may like to utilize in going to the bath room.

In some homes no provision is made for the toilet of the guest in the guest chamber, and she is expected to take her turn in the family bath room. When this is the case pains

should be taken to notify her when the coast is clear, and to leave her sufficient time to perform her ablutions and do whatever she wishes without interference or interruption on the part of the family.

The great necessity of the guest chamber is comfort. If there is entire comfort there will certainly be luxury. Children in the household should not be permitted to invade the guest's room at their pleasure, nor should anyone disturb a guest's privacy when she is in her room, as for the time being it is her independent domain.

GOOD MANNERS FOR THE GUEST

A guest should not feel that she must claim the entire time of her hostess. In many families a guest is allowed to take care of herself, write her letters, and, in short, do whatever she pleases between breakfast and luncheon, during which hours her hostess is free to settle her own affairs, attend to her housekeeping, and go on precisely as if no guest were under her roof.

The cardinal point of good manners, so far as the guest is concerned, is to arrive when she is expected. Having promised a visit, she is not justified in breaking her engagement for any trivial reason. Nothing is more provoking and vexatious than at the last moment, when every arrangement has been made to receive a guest, to have her telegraph or write that she cannot come. For instance, Mrs. B. has invited Mrs. C. to visit her at a given time. In order to be entirely ready for her friend, Mrs. B. has deferred the coming of her dressmaker, whom she cannot always easily procure. Mr. B. has purchased tickets for himself, wife, and friend, to several pleasant evening affairs, for which the extra ticket would not have been thought of but for the coming of the guest. A good deal of

extra care has been given to the house to make it bright and shining, and to have every cobweb swept away, every bit of silver polished, and everything done that the hostess may be at leisure when the guest arrives. No doubt there has been extra cooking, and an extra laying in of supplies, and, in short, the house has been made ready and all plans have been in abeyance in order that the beloved friend may be received with due honor and courtesy. If at the last moment she disappoints the family she incurs the reproach of being an ill-bred and inconsiderate woman.

The guest should take pains to be pleased with whatever is arranged for her amusement and delight. If trips and excursions have been arranged, or friends invited to meet her, she should enter into the spirit of every occasion with real zest. It should be her pleasure to appear punctually at meals, as in some families it is embarrassing to have people coming late to breakfast or luncheon, particularly in homes where only one maid is kept or where the mistress of the house does her own work. Everything may be disarranged if people are not prompt and punctual in meeting the usual engagements of the day.

At times the agreeable guest effaces herself and retires to her own quarters, as in most households the family sometimes desires to be by itself. Should any little friction arise between members of the family a guest must by no means take sides, but must be conveniently deaf and blind to the fact that anything unpleasant is occurring.

When a guest leaves a home she should never by word or look, or allusion, reveal anything concerning its privacy.

Mrs. Florence Howe Hall in her excellent book on *Social Customs* speaks of one custom which has come in with regard to the behavior of children in the family. It is so much to the

point that I think I will quote it, because a guest may be made most uncomfortable if the children in the house are ill trained and behave like little savages:

CHILDREN AT THE TABLE

"The old rule was to help children after the grown people, and the youngest child last; but a more modern and humane way is to help little children first, if they are present at table. Girls should be helped before boys, just as ladies should be invariably served before gentlemen. Thus all the ladies of the house should be helped before any of the gentlemen are served, even if among the latter there may be some distinguished guest.

"While children should be accustomed to great punctuality at meals, they should not be allowed to hurry and annoy their elders by their own impatience and desire to get through. Children who are of this impatient turn of mind sometimes make everyone else uncomfortable through an entire meal, constantly complaining that they shall be late to school, or that they will have no time to play, etc. They tip their chairs, jump up and down on their seats, brandish their napkins, and lament the time that is lost in removing the crumbs—all to the great annoyance of everyone else at table.

"It is certainly a breach of etiquette to ask what kind of dessert there is to be, before it appears on the table; but it is one that is often forgiven to children, as it is hard for them to sit for a long time and then see some dish appear that they especially dislike.

"While children should be brought up for the most part on plain, substantial food, they ought also to be taught as they grow older to eat different kinds of food, and to overcome the prejudice of extreme youth against tomatoes and other vege-

tables, oysters, etc. It is a small misfortune in this life not to be able to eat what other people do; not only does it make the fastidious person uncomfortable, but it grieves or mortifies his hosts to find that they have provided nothing that he can eat.

"Of course, a thoroughly well-bred person will make no complaints under these circumstances, or allude in any way to his dislike of the food before him; he will be content with something else that is on the table, or console himself with the next course.

"Children should be especially cautioned, when they are about to dine away from home, not to ask for what is not upon the table, like the Southern children who cried out in amazement, 'Where is *the* rice?'—a dish to which they had always been accustomed at home; or like those other very exact infants who asked, 'Is this homemade sponge cake, or baker's—because we are not allowed to eat baker's,' etc. Of course a considerate hostess who entertains children will inquire carefully about their tastes, and what they are allowed to eat at home."

RECEPTIONS

There are many ways of showing special honor to a guest. In order that all one's friends may have the opportunity to meet some pleasant person who is visiting her, a hostess often issues invitations to a reception. If it is to be a very formal reception in the evening the invitations may be engraved. In this case they would take this form:

Mr. and Mrs. John Weir
At Home
Thursday, January Fourth,
From eight till eleven o'clock.
72 Clairmont Ave., Brooklyn, N. Y.

THE LIBRARY

THE GUEST CHAMBER

This invitation should be sent to all friends of the family, and music should be provided, to be played at intervals during the evening, and a table ought to be set with dainty refreshments for the entertainment of the guests. At such a reception hostess and guests would wear evening dress as a matter of course.

A more usual and pleasanter form of reception is given in the afternoon. The invitations are issued only in the name of the lady of the house, and it is quite proper for her to send simply her visiting card with "From four to six" written upon it, and the words, "To meet Miss Jane Clay," or "Mrs. Elbert Potter," as may be.

The person receiving such an invitation does not have to send any acknowledgment, but should she be unable to attend the reception she will send her card, so that it may be received by mail on the day and hour.

The hostess with the guest of honor will stand near the door of the drawing-room. If the reception is very large guests will be announced as they enter by the butler, if there is one, or else by a man hired for the purpose. Caterers who provide luncheons and spreads for receptions also provide men to open carriage doors, open the street door and close it after guests arriving and departing, and to announce guests at the door of the drawing-room. The hostess gives her hand to the incoming visitor and presents her to the guest of honor. The visitor exchanges a few words of greeting and pleasantry, and then passes on into the room where young ladies preside at either end of a beautifully set table. The refreshments usually consist of dainty sandwiches, salad, perhaps creamed oysters or chicken, bouillon, chocolate or coffee or lemonade. A very delicious lemonade is made by the addition of ginger ale to the lemon juice, a few sprigs of mint being added to give a pleasant favor.

Guests do not linger long at a reception, from twenty minutes to a half hour being the usual time.

Afternoon teas are less formal, and require less preparation than receptions. The only provision for an afternoon tea is the tea itself, with thin slices of bread and butter, thin biscuits and cake. In many households it is the custom to have afternoon tea always at five o'clock, and any friends of the family dropping in are sure of finding it then. The custom comes from England, where it is well-nigh universal.

It may be noted here that everybody does not know how to make good tea. In the first place, the tea itself should be of the very best quality. Nothing is worse than cheap tea. Costly tea is really not more expensive than a cheap variety, because a little of it goes a long way.

To make good tea the water must itself be freshly boiled. The water should be poured on the tea, and it should draw for only two or three minutes before it is poured. It may be served with slices of lemon or with cream and sugar, as the tea drinkers prefer. All the tea equipment should be dainty; one's prettiest cups and saucers, one's nicest tea, all are in order for this function, which should be strictly informal.

I well remember a good country hostess with whom I once spent a summer. If I had been out for the afternoon and came in about four o'clock she would say, "I have your tea on boiling," and the house would be filled with the fragrant odor, growing stronger and stronger until tea for the family was announced at five o'clock, when the beverage of exceeding strength was poured out for the family and myself. It is needless to say that tea made in this way is enough to wreck the nerves of the strongest.

In providing bread and butter for afternoon tea be sure that it is cut to an extreme thinness, and neatly spread. It

should then be arranged like a sandwich, with the crusts removed. A great many nice kinds of sandwiches may vary afternoon tea. They may be made of brown bread and cream cheese, of various meats, or a leaf of lettuce with mayonnaise laid between the bread and butter may furnish a pleasant variety.

Some years ago a friend of mine who had been for a good while in seclusion, owing to successive deaths in her family, accepted an invitation to an evening reception. At the time she had been much in society it was customary for women to wear very elaborate toilettes to every social affair. So she dressed according to her old ideas, and found herself, to her dismay, very much overdressed. This is as disagreeable as to be too little dressed.

Her husband, who was with her and was rather sensitive on the subject, observed, "Haven't you made a great mistake? You really are more dressed than the hostess."

"Yes," remarked my friend. "I see that I have made a mistake, but I do not mean to let it mar my enjoyment. It was not intended, and in the light of eternity it will make very little difference what dress I wore at Mrs. ——'s reception to-day."

Not many people could be quite so philosophical, but it is a good plan not to worry over trifles, and if our dress happens not to be quite right, let us reflect that nobody is quite so much concerned about it as we are ourselves.

A tailor-made gown or a handsome street dress of any kind is always the proper thing to wear to a reception or an afternoon tea, while those fortunate people who have many costumes may, if they choose, vary their toilettes as often as they like.

I once heard a man say: "When I was hoping to find a wife

and was not yet in love I took pains to look at different girls whom I saw as I went about. I determined to avoid those who seemed to have such numbers of clothes that I thought they must spend their whole time in this one occupation of providing different dresses."

It is an open question whether or not this man may not have been a little parsimonious, yet it is folly to multiply one's gowns.

In going on a visit it is well to be provided with some pretty dresses for each possible occasion. Yet one should not forego a pleasant visit because she thinks her wardrobe is rather limited.

If one happen to have a trouble or trial in the background of one's mind or one's home, that is not to be carried into society. A gloomy face is not excusable in general company. We have no right to cloud the general gayety by our melancholy feelings, and for this reason among others, if it is impossible for us to control our sadness, we should stay apart from others until we can do so.

Among the pleasantest functions at present in vogue that of the house-party takes the highest place. Of course, no one can give a house-party who has not, to begin with, a house large enough to accommodate a number of guests.

Not long since a lady living at the seaside invited fourteen of her young daughter's college chums to spend a week with her in a summer vacation. To accommodate comfortably fifteen girls required, of course, a number of rooms, though presumably, in this case, several girls were willing to room together.

A house-party may consist of two or three married couples who are in the same set and known to one another, or it may bring together several engaged couples, or perhaps two or

three families of the kith and kin. At Thanksgiving and Christmas hospitalities often consist of members of the clan who have come from great distances that they may be together under one roof at the happy time.

In arranging a house-party try to get congenial people. A number of people who dislike each other, or who have little in common, would lie with heavy weights upon the hands of host and hostess. Whatever be the form of amusement chosen, let it be something that people generally can enjoy together. If you live in the mountains you may enjoy driving and provide that for your guests as your chief recreation. In these days nearly everybody plays golf and tennis, so that the tennis ground or the golf links will furnish delightful employment.

On the shore the main thing is to have boats and facilities for bathing. Give the guests plenty of time to themselves, and let them follow out their own pursuits. If you desire to bring into your house-party some of the people in the neighborhood, they may be invited to a lawn party for the afternoon. The hours for this are usually from five to seven, and guests gather on the veranda and the lawn, and group themselves around small tables where tea and other refreshments are served.

A garden party or a lawn party, being given in summer, allows a great deal of latitude for beautiful dresses. If you wish to follow the latest fashion you may ask your guests at night whether they would not like breakfast served in their rooms. Should they prefer this a simple meal, usually coffee and rolls, may be sent them. It is not now the custom to serve heavy American breakfasts in rooms. In our country, though, unless people are invalids, they prefer to go to the family breakfast table. Breakfast at a house-party is always

somewhat informal, and need not be very heavy or elaborate; the table, however, should be prettily set, so that it may present an attractive appearance.

The true charm of a house-party lies in a sincere welcome, in gentle manners, and the art to make everyone at ease and at her best.

X

GOOD MANNERS IN ENTERTAINING

NATURALLY when we think of entertaining friends we expect to give them something to eat. The equivalent of the Arab's bread and salt, of Abraham's fatted calf and Sarah's kneaded measures of meal, is the modern dinner. Treat a man with hospitality and distinction, and you invite him to dinner. Treat a man to churlish parsimony, and you can do so no better than by closing your doors against him and refusing to share with him your loaf and cup.

When Robert coming home at night brings a man from town, an old classmate, or a business man whom he wishes to impress agreeably, he is fortunate if Emily be the kind of wife whose welcome is always cordial. The true test of gracious housekeeping is in the ability to receive unexpected guests with graceful and gracious kindness, setting before them without apology the very best the house affords. When people are invited one takes trouble for them and endeavors to give them a meal that shall have the flavor of a banquet and linger in memory like a perfume.

To give a formal dinner requires care, forethought, a deep purse, good management, and large store of beautiful china.

Gone are the days of simplicity in the matter of

SETTING A TABLE

The place plates alone in a modern home with any claim to be thought fashionable may easily cost a hundred dollars a

dozen. Very exquisite place plates may be bought for a quarter of that sum, it is true. But that single item gives the clue to the extravagance of much twentieth century table furnishing.

The place plates are supposed to stand under the soup plates, and under any course where it is desired to have them. They often are used at dessert as well as in the beginning of a meal.

A dinner served in course consists of soup, fish, roast, salad, and dessert. These are the indispensable courses.

A ceremonious dinner, however, probably begins with a tiny bit of caviare on a tiny bit of toast.

This is succeeded by fruit: melons, peaches, strawberries, or grape fruit may be served for this course. The fruit must be in perfection, must have been on the ice, must itself tempt the eye as well as the palate.

Next, served on a bed of crushed ice, with silver forks that come on purpose, will be a course of oysters or small clams on the half shell. Oyster plates with hollows for the shell come for this course.

Succeeding the oysters we have a delicate clear soup. The hostess may serve it from a silver tureen, or it may be brought in on soup plates and set before the individual guests.

Next follows fish. This may be served by the host, or it may be arranged in a dainty mince and served in shells to the separate guests. If the former way is chosen, potatoes very daintily cooked may accompany it.

During an entire dinner olives, salted almonds, radishes, and similar relishes may be passed. These are the only articles of food on the table when guests take their seats.

After the fish there may be an entrée or two of some delicate dish, but the roast is now the proper thing in order. It may be turkey, beef, mutton, or lamb. Whatever it is, the host may carve it, if he please, and the waiter receive the portions

from him and carry them to the guests. In many houses the lady of the house is first served, and next the guest of honor, who is the lady at the right of the host. Ladies are helped before gentlemen.

The carving is often done in the kitchen, or the butler's pantry, the host being altogether relieved from this duty.

With the roast several vegetables are served.

A salad follows the roast, and with the salad cheese and small crackers are served.

The dessert follows the salad, and black coffee concludes the repast. A dinner of this kind should be served in very leisurely style. No fuss, no hurry, above all no noise or confusion must characterize a ceremonious dinner.

The dessert usually consists of tarts, ices, fruit, and bonbons. Frequently there is a final course, after the sweets, consisting of cheese and toasted crackers.

Invited to dinner, one accepts or declines immediately. Good manners forbid delay in responding to a dinner invitation.

Good manners ordain that only extreme illness or a great calamity in one's family or affecting one's own person shall permit one to break a dinner engagement.

If one necessarily falls out of a dinner party, and the place at the last moment has to be supplied, a very intimate friend or a neighbor may be requested to take the vacant place, but the circumstances must be explained, and the agreement to help the hostess out at the eleventh hour constitutes a real social favor.

Children never come in at a ceremonious dinner. Very occasionally they are permitted to enter the room at dessert, but as generally the hour is far beyond their bedtime this is in doubtful taste.

The hostess personally supervises the arrangement of her

dinner table, sees that the candles in their silken shades are ready, candle light being preferred to garish gas, that the flowers are fresh and the color scheme she has chosen carried out, and that her cut glass, silver, and china are all as they should be.

Relays of plates must be at hand in the butler's pantry, and all the spoons and forks necessary must be laid out there.

In setting the table the spoons for soup, dessert, and coffee are arranged at the top of the plate; the knife and forks—the latter of several sizes—are placed on the left hand, and the small plate for bread, olives, etc., is on the right hand. In eating one takes first the small oyster fork for that course, and when that is taken away uses the next in order.

Should a guest be in doubt what to do, the rule is to glance at the hostess and adopt her method, whatever it may be.

The waitress must pass everything on the left hand.

At most dinners the dishes are all passed and the guests help themselves. The good old-fashioned way in which host and hostess heaped the plates of guests is supplanted by the modern custom indicated above.

At each place there is a card on which the guest's name is written. This facilitates the seating of guests, and conveys an implied compliment. Beside each plate is a napkin folded squarely and of sufficient size to be a real protection to a guest's dress.

Gentlemen do not tuck the napkin into the vest. They let it lie upon the knees.

After a meal it is not good form to fold a napkin. Leave it loosely beside your plate.

Butter is not served at a formal dinner.

Bread is placed beside the plate.

THE PROCESSION TO DINNER

At a formal dinner the guests may not enter in a promiscuous, go-as-you-please, happy-go-lucky manner. The hostess has carefully arranged her people, so that her company may be a success. She selects the guest of honor with exceeding care. The host gives his arm to this lady, and they lead the way, the lady being seated on the right of her host. After them come the other couples as the hostess has planned. She has dropped a word to each man indicating the lady whom he shall escort to dinner. She herself brings up the rear with the guest who will sit on her right.

The strict rule for dinner is that evening dress shall be worn, which means for a lady a low neck and short or elbow sleeves, and for a gentleman a dress coat and its accompanying trousers, vest and tie of regulation cut and color. But so long as a rich and elegant dress is worn some modification of the above may not be amiss. Elderly women do not always care to expose their necks and arms; some women prefer always to veil theirs with lace or chiffon; and some men, if not young and fashionable, refuse to wear dress clothes and prefer a frock coat.

One's best toilette, one's best mood, one's best temper, one's best talk, are in order when one goes out to dine, or gives a dinner at home.

THE TABLE TALK

At dinner the talk should be sprightly and vivacious. Heated discussions are to be avoided; therefore it is well that politics be omitted, and questions involving wide and emphatic differences of opinion, such as capital and labor.

Personalities are never in order, and it is wise to avoid talk about the absent, unless something kind can be said. The

conversation is sometimes general; sometimes it falls into low-toned dialogue, but it must be cheery, blithe, and always genial and kind. It is

INCUMBENT ON DINNER GUESTS

to be prompt. A tardy guest is a great trial to a host and hostess. One need not arrive too early, but, on the other hand, one must not be even five minutes late. The dinner hour is always mentioned in the invitation, and the excellence of the courses depends on their being served at precisely the right moment. The temper of the cook, of the hostess, and of everybody concerned is exasperated by a tardy and inconsequent person who delays a dinner, and rushes in with apologies when the soup is growing cold.

Arrive a few minutes before the hour, as it is customary for guests to assemble in the drawing-room, greet their host and each other, and proceed together to the table.

A guest who is prevented by circumstances beyond his control from reaching the house on time takes his place unobtrusively, with a word of excuse to his hostess, and goes on with the dinner at whatever stage it happens to be.

At the table it is a guest's privilege quietly to pass any course, if he chooses, but the guest should allow most courses to be placed before him or her even if they are merely trifled with. Good manners would be violated should a guest express dislike to any dish, or, worst of all, explain that it disagreed with his digestion.

If on a diet, do not, as I have known an ill-bred person to do, expatiate on it and its good effects. I knew a man who always carried a certain bread with him proclaiming at every dinner table that he could eat no other.

It is hardly excusable, unless there is an excellent reason for

doing so, to rush away in hot haste the instant dinner is over. Tarry for twenty minutes or a half hour in the drawing-room before you go.

On withdrawing, take leave of your host and hostess, and express your thanks for a very pleasant time. It is not necessary to be gushing, but you must not be chary of thanks to the hostess, not the host. The lady of the house has been at all the trouble, and is the queen of the hour. Do not take a formal leave of the other guests. If you choose you may wish them a general good-night.

THE TABLE LINEN

At every formal dinner the table linen should be of the finest; the napkins large, and the centerpiece, doilies, etc., the prettiest you can afford.

Though all this has been said about a very ceremonious dinner, it need not debar one from often having one's friends seated around her table.

A LITTLE DINNER

A little dinner that one can easily afford may give as much genuine pleasure as the sort of dinner the President serves on state occasions in the White House.

For example, Mr. and Mrs. Pinehurst wish to show a pleasant attention to Mr. and Mrs. Payne, who are newly married, and have come to live in the neighborhood. They ask them to come to dinner on a certain evening at seven o'clock. To meet them they ask two other couples. Eight is a very convenient number for a little dinner.

The dinner begins with grape fruit, cut in halves, the pulp taken out, put back, and sweetened. A preserved strawberry or a cherry may be placed in each grape fruit. A half is enough for each plate.

The soup may be homemade; cream of celery or tomato bisque is delicate and appetizing. Roast chicken may follow, with two well-cooked vegetables. Salad, of lettuce, with French dressing, which is a dressing of vinegar, oil, pepper, and salt, or of chopped apples and celery with a mayonnaise dressing, accompanied by crackers and cheese, comes next.

Then, offer your dessert, which may be a prune puff with whipped cream, or sponge cake and sliced oranges, or an apple tart, or a mince pie.

Last of all, have strong black coffee, served in small cups.

If the ordinary family dinner is served in courses, and if soup frequently forms part of it, a single maid will easily prepare and serve a dinner like the one just mentioned. If there is no maid and the lady herself prepares the dinner she will have to get her salad and dessert ready in the morning. The guests must wait on themselves, and the absence of formality will make the occasion very agreeable.

It will be easier for a lady alone, if she can engage some one from outside to change plates and cups and wash dishes, but if there is no one attainable her husband will not demean himself by rendering every assistance in his power. Beautiful and costly glass and silver enhance a feast, but they are not *needed*. Plain white china and pressed glass with a welcome are good enough for anybody.

A visiting foreigner once had the honor to dine with the poet Whittier. The dinner was a plain New England meal, with excellent home cooking. It was simply served. A youthful cousin of the poet rose when there was occasion, changed plates, and brought on dessert and coffee. The guest, with doubtful tact, displayed some embarrassment at being waited upon by a gentlewoman. But the poet set him at his ease. "It is our homely custom," he said, "to be graciously served

by our young girls. The daughters of our households do not feel demeaned by this."

In the mountains of our own South, where life is very simple, I have seen the women of the house, the mistress excepted, refuse to sit down at all, while a generous supper of fried chicken, succotash, green peas, roasted sweet potatoes, hot biscuits and honey, coffee and cream were served to appreciative guests who ate with hungry appetites.

A LADIES' LUNCHEON

One of the prettiest forms of hospitality is a ladies' luncheon. Mrs. Caroline Benedict Burrell says, "To give a luncheon is to indulge one's self in the most charming and satisfying form of entertainment."

This is true, for a luncheon may be very elaborate or very simple as one chooses. It is never stately or formal.

A few months ago the young women, married and single, of a suburban village near New York formed themselves into two luncheon clubs, meeting fortnightly at each other's homes. One frugal set gave what they styled "poverty luncheons." They were strictly limited as to the amount they might spend, each vying with the other to give the most delightful luncheon to six or eight persons at a minimum cost. Three dollars was the outside sum allowed for the entire function. Very nice luncheons indeed were served by the enterprising hostesses, who claimed that their parties were just as nice as those of their neighbors who proudly gave "millionaire luncheons," costing whatever the givers chose to spend for them.

Invited to luncheon a lady does not remove her bonnet, nor her gloves until she is seated at the table. Flowers decorate the middle of the table. If this is a handsome table of polished mahogany or oak it is left bare, except for a dainty

centerpiece. Lace or embroidered doilies are at each place, and the silver and china are as elegant as the house affords.

Among menus which are appropriate at a ladies' luncheon are: Strawberries (served whole with powdered sugar), cream of asparagus soup, lamb chops with green peas and potatoes French fried, hot rolls, lettuce salad, ice cream, coffee; or, Bouillon, creamed salmon, broiled chicken, creamed potatoes, thin bread and butter, cup custards, pound cake, coffee or tea.

One of the most charming ladies' luncheons that I recall was one where the principal dish was rice waffles, sent in piping hot by a Southern cook. There were other things, but the waffles made the luncheon.

In country houses a ladies' luncheon is often spread on little tables out-of-doors, or it may be progressive, certain guests changing tables at each course. A menu served at such a luncheon began with curried chicken, rice and bananas, ending with an omelette soufflé.

One may have whatever she pleases that is delicious and in season at a luncheon where her women friends assemble.

A CLUB LUNCHEON

Club luncheon has an etiquette of its own. The president and chief officers of the club, with the guests of the day, stand in line and receive for a half hour before the feast, usually given at the club rooms or an inn, is announced. They then walk into the dining room in procession, the president leading with the guest of greatest distinction, who is seated on her right. The luncheon proceeds in a leisurely fashion, an orchestra very likely playing softly from the gallery the while.

After the last course the president arises, raps for order, and begins the program of the day. There are after-dinner speeches, responses to sentiments, instrumental and vocal

THE DINNER TABLE

THE AFTERNOON TEA

music by fine and artistic performers, and a general spirit of enthusiasm, good will, and amiability.

To the honor of women be it said that at their club luncheons wine is never served. They are invariably strictly temperance affairs.

Once in a while a man is honored by an invitation, and he usually appears greatly to enjoy the function. I have met at the annual breakfasts of college alumnæ great scholars, learned divines, renowned financiers, and famous authors. As compared with the women present, they were conspicuously few, and were always seated at the president's table. They never failed to make good after-breakfast speeches, which were received with applause.

RULES OF TABLE ETIQUETTE FOR EVERYONE

Do not annoy those next to whom you sit by fidgeting in your chair, moving your feet, or playing with your bread or with any of the table equipage.

Never chew food with your mouth open, talk with it in your mouth, or make any of those noises in eating which are the characteristics of vulgarity.

Do not convey your food in too large or too small portions to the mouth.

Do not hold your head as erect as if you had swallowed a ramrod, nor bury your face in the plate.

Handle your knife and fork properly, and not overhand as a clown would; remove them from the plate as soon as it is placed before you, and lay them side by side when you have finished, and not before, as this is the signal which a well-bred waiter observes for removing the plate.

Never leave your coffee spoon or teaspoon in the cup.

Do not use your handkerchief unnecessarily.

Do not converse in a loud tone or indulge in uproarious laughter.

Should you be so unfortunate as to break an article be not profuse in your apologies, but show the regret in your face and manner rather than in words. It is ill-mannered to express too much regret, so is it the essence of rudeness not to make an apology.

Always break your bread instead of cutting it.

A saltcellar should always be in the reach of every guest.

Napkins should be folded square and placed on each plate. To fold them in intricate forms is considered boarding house or hotel style.

Fifteen minutes is the longest time required to wait for a tardy guest.

Age should take the precedence in proceeding from the drawing room to the dining room, the younger falling back until the older have advanced. A host waits upon the oldest lady or the greatest stranger, or if there be a bride present precedence is given to her, unless the dinner is given for another person.

If you have occasion to speak to a servant wait until you can catch her eye, and then ask in a low tone for what you want.

Never hesitate to pass any course of which you do not wish to partake.

Always swallow your food before leaving the table.

Vegetables are generally eaten with a fork, though asparagus can be taken up with the fingers if preferred.

Fruit and fish are eaten with silver knives and forks, though if fish knives are not provided a piece of bread in the left hand answers the purpose as well, with the fork in the right.

A soup plate should never be tilted for the last spoonful.

Cheese is eaten with a fork, and not with a knife; sometimes with the fingers.

Never forget that at dinner, as on all occasions of hospitality, it is your chief duty to relieve the hostess from every annoyance or care. It must not be imagined that the dinner is simply given for the purpose of giving a gross and purely material pleasure. It puts you in company with persons of consideration, and gives you an opportunity to display your intelligence, or to cause your good qualities to be appreciated.

No one should ever monopolize conversation, unless he wishes to win for himself the name of bore, and to be avoided as such.

XI

GOOD MANNERS AT BREAKFAST

I HAVE heard good people affirm that they were always cross and melancholy at breakfast. Yet breakfast should be the merriest meal in the day.

Think how much we have to rejoice over. The new day, the watchful care of our heavenly Father during the past night, the chance to begin again, forgetting yesterday's errors, and fearless of the unknown to-morrow. "Every day is a fresh beginning." And here we are, father, mother, children, friends, at the breakfast table.

The little ones bring sweet morning faces to the breakfast table, even if their parents are preoccupied. Only childhood is ever entirely care-free in this hard world, which is for many of us always a world of toil and anxious yearning. Sometimes we cry out:

"O, for the days when Time ran like water,
Unnoted, uncounted, and free!
When the Day only knew what the sunshine brought her,
And the Night only cared that the moonlight sought her,
And threw down its bridge to the sea.

"O, to live again when the Time before us
Seemed fair as the Time that was past.
When each day seemed a billow that bore us
Through the sunshiny calm the long hours flung o'er us,
And dropped us unawakened at last.

"O, for the days when life was our measure
For the work that we meant to do;
When the calm day hurried not for pleasure,
And the long night tarried to give us treasure
It had hidden the ages through."

Nevertheless, though the child heart cannot always stay lightsome and thoughtless, we may bring cheerful words and looks, if we will, to the breakfast table.

Somebody has remarked that we make too much fuss over our American breakfast. Perhaps; yet the European, or rather the Continental breakfast of coffee and rolls is not enough for a business man who will snatch an indifferent and hasty luncheon and have nothing solid and substantial until dinner at six or seven.

Such a man needs the regulation breakfast of fruit, cereal, coffee, rolls, steak, and potatoes. But the wife and children do not require the same hearty breakfast, and may manage with something simpler.

Do you like eggs for breakfast? You will enjoy this pretty story from the French, of a young couple who had lost their way in a forest and found asylum in the hut of a woodcutter. Incidentally you will discover a nice receipt for an omelet. An omelet, by the way, may be infinitely varied, what with cheese, parsley, minced ham, and jelly, any of which blend well with the lightly frothed eggs, and taste delicious to a hungry breakfaster.

In the story the famished wanderers ask for food, and the people of the hut hospitably promise it.

"The old woman had gone to fetch a frying pan, and was then throwing a handful of shavings on the fire.

"In the midst of this strange and rude interior Louise seemed to me so fine and delicate, so elegant, with her long *gants de*

Suède, her little boots, and her tucked-up skirts. With her two hands stretched out she sheltered her face from the flames, and from the corner of her eye, while I was talking with the splitters, she watched the butter that began to sing in the frying pan.

"Suddenly she rose, and taking the handle of the frying pan from the old woman's hand, 'Let me help you make the omelet,' she said. The good woman let go the pan with a smile, and Louise found herself alone in the position of a fisherman at the moment when his float begins to bob. The fire hardly threw any light; her eyes were fixed on the liquid butter, her arms outstretched, and she was biting her lips a little, doubtless to increase her strength.

" 'It is a bit heavy for Madame's little hands,' said the old man. 'I bet that it is the first time you ever made an omelet in a woodcutter's hut, is it not, my little lady?'

"Louise made a sign of assent without removing her eyes from the frying pan.

" 'The eggs! the eggs!' she cried all at once, with such an expression of alarm that we all burst out laughing. 'The eggs! the butter is bubbling! quick, quick!'

"The old woman was beating the eggs with animation. 'And the herbs!' cried the old man. 'And the bacon, and the salt,' said the young man. Then we all set to work, chopping the herbs and cutting the bacon, while Louise cried, 'Quick! quick!'

"At last there was a big splash in the frying pan, and the great act began. We all stood around the fire watching anxiously, for, each having had a finger in the pie, the result interested us all. The good old woman, kneeling down by the dish, lifted up with her knife the corners of the omelet, which was beginning to brown.

"'Now Madame has only to turn it,' said the old woman.

"'A little sharp jerk,' said the old man.

"'Not too strong,' said the young man.

"'One jerk! houp! my dear,' said I.

"'If you all speak at once I shall never dare; besides, it is very heavy, you know—'

"'One sharp little jerk—'

"'But I cannot—it will all go into the fire—oh!'

"In the heat of the action her hood had fallen; she was red as a peach, her eyes glistened, and in spite of her anxiety she burst out laughing. At last, after a supreme effort, the frying pan executed a rapid movement and the omelet rolled, a little heavily I must confess, on the large plate which the old woman held.

"Never was there a finer looking omelet."

"This is an excellent description," says Mrs. Sherwood, "of the dish which is made for you at every little *cabaret* in France, as well as at the best hotels. That dexterous turn of the wrist by which the omelet is turned over is, however, hard to reach. Let any lady try it. I have been taken into the kitchen in a hotel in the Riviera to see a cook who was so dexterous as to turn the frying pan over entirely, without spilling the omelet."

The breakfasts of our neighbors over the border, in the Dominion of Canada, are marvels of piquant and satisfying cookery. The bacon crisped to perfection, the eggs boiled to a turn, soft, hard, or medium as one asks, usually on the table over an alcohol lamp, the golden-brown toast, the fragrant tea or ambrosial coffee, and the dish of marmalade or honey, never forgotten, make a Canadian breakfast a joy. It is more informal than ours, and people come when they are ready and help themselves. In a country house which was in its way a

delightful Liberty Hall, I never, during a fortnight's visit, saw my hostess at the breakfast table. It was her custom to breakfast in her room, and some of the guests at her house party did the same. Her daughter, however, prettily dressed, was sure to preside and give a morning greeting to those who sat down with her.

Shall we have a word of caution about

GOOD MANNERS AND THE MORNING TOILETTE

It seems hardly necessary to say to an American lady that she should be neatly dressed at breakfast. The pretty white morning dresses which are worn in America are rarely seen in Europe, because of the difference of climate. In England elderly ladies and young married women sometimes appear in very smart tea gowns of dark silk over a color; but almost always the young ladies come in the yachting or tennis dresses which they will wear until dinner time, and almost always, in summer, in hats. In America, the variety of morning dresses is endless, of which the dark jacket over a white vest, the serviceable merino, the flannel, the dark foulards, are favorites.

In summer thin lawns, percales, Marseilles suits, calicos, and ginghams can be so prettily made as to rival all the other costumes for coquetry and grace.

> "Still to be neat, still to be drest
> As she were going to a feast,"

such should be the breakfast dress of the young matron. It need not be fine; it need not be expensive, but it should be neat and becoming. The hair should be carefully arranged, and the feet either in good, stout shoes for the subsequent walk, or in the natty stocking and well-fitting slipper, which has moved the poet to such feeling verses.

Mrs. Sherwood, speaking of English fashions, tells us that it is a happy-go-lucky meal, the breakfast of our cousins in what Hawthorne calls "the old home."

For sending breakfasts to rooms, trays are prepared with teapot, sugar, and cream, a plate of toast, eggs boiled, with cup, spoon, salt and pepper, a little pat of butter, and if desired a plate of chops or chicken, plates, knives, forks, and napkins. For an English country house the supply of breakfast trays is like that of a hotel. The pretty little Satsuma sets of small teapot, cream jug, and sugar bowl, are favorites.

When breakfast is served in the dining room a white cloth is generally laid, although some ladies prefer variously colored linen, with napkins to match. A vase of flowers or a dish of fruit should be placed in the center. The table is then set as for dinner, with smaller plates, and all sorts of pretty china, like an egg dish with a hen sitting contentedly, a butter plate with a recumbent cow, a sardine fish with fishes in Majolica—in fact, any suggestive fancy. Hot plates for a winter breakfast in a plate-warmer near the table add much to the comfort.

Finger bowls with napkins under them should be placed on the sideboard and handed to the guest with the fruit. It is a matter of taste as to whether fruit precedes or finishes the breakfast; and the servant must watch the decision of the guest.

It goes without saying that in our country the lady of the house must give her personal attention to every meal, unless she be of great wealth and can employ a competent housekeeper. This happens seldom.

Most of us get on very comfortably with one maid. A good many of us have none. So we *must* attend to our own cooking.

But we need never grow fretted and irritable over it. Far better a dinner of herbs, as the Scripture has it, or a dinner of

shredded wheat, or Indian meal porridge, fried ham and eggs, and fruit, than a grand dinner that has worn us to the very last mite of our endurance.

Never does the well-mannered boy, the polite daughter, the considerate husband complain at a meal. Far be it from John, if he is a gentleman, to insinuate to Mary that mother's pies were superior to hers, that mother's gingerbread had a more toothsome flavor, or mother's dinners were more savory.

GOOD MANNERS AT DINNER

when dinner is just our home meal, require that there be no squabbles, no quarrels, no finding a flaw in anything from soup to dessert.

GRACE AT A MEAL

should be said by the father; if he is reluctant to perform this simple rite, by the mother, or by any child. Here are some familiar forms:

"Bless, O Lord, we beseech thee, this food to our use and us to Thy service. For Christ's sake. Amen."

"We ask Thy blessing on our food, and return Thee, O Father, our hearty thanks for these and all Thy mercies. Amen."

An old form of grace runs in this quaint fashion:

"Some hae meat and cannot eat,
Some can eat and hae nae meat.
We hae meat, an' we can eat,
May the Lord be thanket."

DESSERTS FOR EVERY DAY

A simple pudding, or pie followed by grapes and peaches, with the cup of black coffee afterward, is the national dessert of our United States. In winter it may be enriched by

a Newtown pippin or a King of Tompkins County apple, some boiled chestnuts and a few other nuts, some Florida oranges, or those delicious little mandarins, perhaps raised by the immortal Rip Van Winkle, our own Joe Jefferson, on his Louisiana estate. He seems to have infused them with the flavor of his own rare and cheerful genius. He has raised a laugh before this, as well as the best mandarin oranges. Some dyspeptics declare that to chew seven roasted almonds after dinner does them good.

An orange custard pudding always pleases, and is easily made. Boil a pint of new milk, pour it upon three eggs lightly beaten, mix in the grated peel of an orange, and two ounces of loaf sugar; beat all together for ten minutes, then pour the custard into a pie dish, set it into another containing a little water, and put it in a moderate oven. When the custard is set, which generally takes about half an hour, take it out and let it get cold. Then sprinkle over rather thickly some very fine sugar, and brown with a salamander. This should be eaten cold.

A fruit surprise, consisting of oranges, figs, bananas, and pineapples cut in dice, set for hours in the ice box and served with whipped cream, is a great favorite. Rice and tapioca puddings never grow monotonous in well-regulated families.

A WORD TO THE CARVER

Every gentleman should know how to carve, and indeed the art is one that does not come amiss to a lady, as she must sometimes officiate as the carver.

"In carving a sirloin of beef the upper cuts should be made lengthwise of the beef, while the under cuts are crosswise—the under cuts being also much thicker than the upper cuts. As there is much difference of opinion as to which is the

choicest piece, it is best for the carver to ask his guests which cut they prefer.

"Rib roasts, rolled, and a round of beef are always cut in very thin horizontal slices across the whole surface of the meat. It is essential, though, that these slices be quite thin.

"The leg, the loin, the shoulder, and the saddle are the four pieces of mutton usually brought to the table to be carved. First as to the leg: This must be placed on the table with the knuckle to the left hand. Then cut into the side farthest from you toward the bone, helping thin slices from the right and thick slices toward the knuckle. Always divide the little bunch of fat near the thick end among your guests, as it is a great delicacy.

"A saddle of mutton is often ordered for a small dinner party. It is cut in very thin slices, close to the backbone, and then downward.

"Place a 'shoulder' with the knuckle toward the right hand, the blade bone toward the left. Place your fork firmly in the middle of the edge farthest from you, and cut dexterously from the edge to the bone. This causes the meat to fly open, when you can cut slices on each side of the opening, until there is no more to cut, when the meat should be turned over and slices cut from the under side. Another method of carving this joint is to cut slices lengthwise from the end to the knuckle.

"The loin of mutton, which is a piece intended specially for family use, should be carved either through the joints, or may be cut lengthwise in a parallel line with the joints.

"A fillet of veal is, in shape and appearance, very similar to a round of beef, and is carved in the same way by cutting horizontal slices over the whole surface of the meat. The slices, however, should not be nearly so thin as beef. A fillet of veal is cut from the leg, the bone is removed by the butcher,

and the pocket thus made is filled with dressing, which is taken out and helped with a spoon by the carver.

"A breast of veal may be either roasted or stewed. If used as a roasting-piece, you will have the butcher make an opening or hole in it for the reception of the dressing. In carving it the ribs may be separated from the brisket and sent around.

"A forequarter of lamb consists of shoulder, breast, and ribs. The knife must be first placed upon the shoulder, drawn through horizontally, and the joint removed and placed upon another dish. The ribs can then be separated, and the breast sliced and sent around.

"A calf's head, which is by some considered a delicacy, must be cut down the center in thin slices on each side. A small piece of the palate, of the sweetbread, and of the meat around the eye must be put on each plate and sent around.

"In carving a haunch of venison, make a cut across the knuckle, after which cut slices by making straight incisions lengthwise.

"There are three methods allowed in carving a ham. The most common one probably is to cut it like a leg of mutton, beginning in the middle, and cutting either way. You may, however, begin at the knuckle, cutting slices in a slanting direction, or you may begin at the thick end. The slices must always be as thin and delicate as possible, and are the usual accompaniment to fowl or veal.

"Tongue must always be cut in thin, regular slices. Make the first a short distance from the tip, where a slice of some size may be attained. The tip is considered quite a tidbit by some people.

"In carving a chicken, first cut off the wings. This is easily done by learning where to strike the joint. Then slice the breast, and cut off the merry-thought and side bones. The breast

should always be helped first, then the wings—the liver wing being the better of the two. It is better to always reserve a small slice of the white meat to be served with the dark.

"Pigeon, snipe, and quail are cut in half, and a piece sent to each guest. When the birds are small you send a whole one.

"Goose and turkey are helped by cutting slices of the breast, and then the wings and legs are removed. The breast is considered the best meat, after that the wings.

"Boiled rabbits are carved thus: First cut off the legs, then take out the shoulders with a sharp-pointed knife, then break the back into three or four pieces at the joint. The back is the choice help, especially the piece in the center. The shoulder is next in order after the back, and the legs come last. The kidney is a delicate bit.

"For cutting fish a regular fish-slice is provided. Salmon and all fish of that order are cut in slices down the middle of the upper side, and then in slices across on the under side. A piece of each should be helped to all.

"Mackerel divides among four people. Pass the fish-knife between the upper and under half from head to tail, then halve each side, and help to a quarter.

"Cut cod crosswise like salmon, then downward, and send a small piece around on each plate as well.

"Large flat fish, as turbot, flounders, John Dorey, etc., are first cut down from the middle from head to tail, then across to the fin, in slices. The fin, being considered a delicacy by some, should be helped, too.

"Small fish, like smelts, whiting, etc., are sent whole to each guest."

XII

THE ETIQUETTE OF THE VISITING CARD

WHETHER or not you have frequent use for visiting cards depends more or less on where you live. If your home happen to be on a ranch a dozen miles from everywhere else, or in a lonely spot where neighbors are remote, you will not often require a visiting card. If, on the contrary, you reside in town, where people live a long distance from one another, and if you are much in what is called society, visiting cards will be indispensable to your comfort.

These little pieces of pasteboard with the names and addresses of their owners engraved upon them are convenient arrangements for facilitating social intercourse, and a person accustomed to their use would hardly know how to get on without them. For instance, in making calls one carries her visiting cards, which she leaves at the doors of her friends whether she finds them at home or not. If they are at home they convey to her the name of the friend who has been so kind as to call upon her, and if she is out her first glance on returning is at the cards that have been left, so that she may know the names of her visiting friends and repay their calls in due time.

When sending flowers by way of Easter or Christmas presents, or to the sick or to those in sorrow, one usually adds one's visiting card. If presents of any kind are given one's card naturally accompanies them. Some loving greeting or message of a personal nature is often added, though the card alone is a message.

The day that the little maid or the little man arrives at the dignity of a visiting card of her or his own is a red-letter day in the youth's existence; although, to be sure, there are some fortunate babies whose cards are sent out by proud parents as soon as the little strangers appear in the land. Theirs are the tiniest and daintiest cards, fit for fairies!

SIZE OF THE CARD

There is no fixed rule about the size of the visiting card. A lady's card usually measures two and seven eighths inches in length and two and one eighth inches in width. A smaller card than this is chosen by some young ladies who like to use a small square card. A man's card is always very small. Cards bearing the name of wife and husband, of a mother and daughter, or of a mother and several daughters are necessarily larger, and these may measure three and one half inches in length by two and one half in width. Pure white unglazed bristol board, not too thin, is the approved material at present for visiting cards. No ornament or decoration is permissible on a visiting card. It must bear the owner's name and address; and if a lady's card, and she wishes, it may have upon it also the name and hours of her visiting day.

A good plan is to order one's visiting cards from the most approved and fashionable stationer in one's city, asking him to display styles and sizes, and then choose the lettering preferred. The expense of making the die is the only special expense involved. It costs from two to three dollars for this, after which, as often as a new supply is necessary, visiting cards may be furnished at seventy-five cents or a dollar a hundred. The die is left with the stationer, and the lady orders her cards, or the gentleman his, when the supply is exhausted. The lettering may be done in block, script, or old English, or

in any style the owner chooses. Sometimes a facsimile of the bearer's handwriting is made, but this is regarded as an affectation and is not recommended. Eccentricities are to be avoided in cards and in stationery.

A man's visiting card is, as has been said, very small and in very severe style. A man never allows his business to appear on his visiting card unless he is a minister or a doctor, in which case his profession may be indicated as Rev. John Francis Dayton, or Herbert Brown, M.D.

A woman must always prefix Mrs. or Miss to her name. No matter how great her husband's dignity, she cannot indicate that upon her card. He may be the most noted military officer of the day, a famous explorer, a distinguished statesman, or even the President of the United States, but she must simply on her card announce herself as Mrs. John Smith or Mrs. Arthur Jones.

A professional woman does not use her professional title on her card. She is not Dr. Mary James, but Miss Mary or Mrs. John James as may be.

Middle initials are not now fashionable. A woman prefers to have her husband's full name engraved on her visiting card. Mrs. Clarence Alfred White, not Mrs. Clarence A. White, is in accordance with good taste, or, is she unmarried, Miss Jane Louise White, not Miss Jane L. White.

A widow retains on her card the Christian name of her husband as well as his surname, if this is her choice. Thus she is Mrs. Herbert Payne, as she was during her husband's lifetime; although if she wish to do so she may drop this style and use simply Mrs. Mary Payne, her own Christian name and surname.

Where there are several ladies in a family bearing the same name it is usual for the one of greatest age and dignity to have

her card engraved simply Mrs. Brown, the others being Mrs. Paul, Mrs. Joseph, and Mrs. Samuel Brown respectively.

If a woman has been legally separated from her husband she may use upon her card her own maiden name with his surname as Mrs. Doremus Tilford instead of Mrs. John Tilford, which she formerly used, or she may entirely drop any prefix except Mrs. and have engraved Mrs. Tilford.

A very young girl has her card engraved Marion Brown or Alice Day; a youth also has his card simply George Chester or John Wise, omitting Mr. The oldest daughter of the family is Miss Brown or Miss Jones. The younger sisters use their Christian names with the surname.

Should a day at home be signified on a lady's card it would appear in the lower left-hand corner, as, "Mondays after three o'clock," "First Wednesdays in January and February," or "Mondays until Easter."

ETIQUETTE AT CALLS

Should one call at a house and the door be opened by a member of the family the caller does not present her card to the lady or gentleman, but simply steps in, asking for the person she wishes to see. She may then leave her card unobtrusively on a table when withdrawing. If a maid open the door the card is handed to her, and received on a small tray. No well-trained maid ever extends her hand to take a visiting card. If a caller chooses to be very formal she leaves a card for every lady in the family on whom she wishes to call, but this is rather an extravagant use of visiting cards and is not done when calling on intimate friends. It is not necessary to scatter one's visiting cards about like snowflakes in winter or autumn leaves in the fall.

The bending of visiting cards, creasing them at corners,

doubling them, etc., is no longer considered good form. A married woman making a first call upon a married friend sends one of her own and two of her husband's cards to her new acquaintances. Wives usually do duty for their husbands, so far as the visiting list of the family is concerned. Most men very much dislike to make calls, and shirk the obligation whenever they decently can. A man who makes calls willingly is a saint.

In the beginning of the season a wife always leaves her husband's cards with her own, and she usually repeats this performance when making a call at the close of the season.

An unmarried woman calling on a married friend leaves only one card.

If a friend has daughters, or is entertaining a guest, a card may separately be left for each of them.

If one is not able to attend a reception or an At Home she sends her cards on the proper day, and if more than one lady's name has appeared on her invitation she incloses in a small envelope, just fitting the card, a card for each lady. It is not regarded as necessary that she shall write anything on her card, but in the case of an intimate friend a kind message is often sent.

SOCIAL CALLS FOR MEN

A writer in *Correct Social Usage* gives the following directions with regard to the calling of men:

"A man never carries or leaves the cards of any other man, nor can he assume any of the responsibilities or etiquette relating to the cards of any of his feminine relatives or friends. Men never presumed to crease or bend their cards when such habits were the fashion, and they do not do so to-day. A gentleman who calls on a lady's afternoon at home leaves in the card tray, on entering the house, one card for the hostess

and one for the host. This card for his host must be forthcoming whether that gentleman appears in the drawing-room or not, provided the caller enjoys his acquaintance and providing he is calling in acknowledgment of some hospitality recently received. If there is a host, hostess, and young lady daughter in the house, and the caller is a friend of the latter, he leaves three cards.

"The man who is making his first or last call for the season, on a regular afternoon at home, leaves one card for each one of the ladies and each one of the men of the household whose acquaintance he can claim. When a man calls, on a lady's day at home, and his call has no reference to any social debts or obligations, he leaves only one card in the tray; or if he is somewhat intimate at the house where a call is paid he leaves no card at all.

"Busy men pay few calls, and satisfy their hostesses and their own consciences by giving the duty of card-leaving into the hands of an obliging feminine relative.

"Married men quite justifiably delegate to their wives all the card-leaving requisite as social obligations, but single men should not push this privilege too far. A good-natured mother or sister may gladly leave the cards of an office-tied son or brother on the hostess whose hospitality they enjoy in common. A popular young man, however, is frequently entertained by hostesses who are not on his mother's or sister's visiting list, and a kindly and careful hostess demands calls in return for her dinner invitations."

CABALISTIC LETTERS

Occasionally one receives a card on which the letters P. P. C. have been written. As everyone knows, these letters mean, To take leave—*Pour prendre congé.* A person going away for a

long absence, going abroad, or about to change one's residence, leaves cards upon all her friends with these letters written thereon. Such cards are not used by people who are going away for only a short absence.

The letters P. F. on a card signify *Pour felicitation.* These letters are sometimes used when a person wishes to send congratulations after a wedding or after the birth of a child or any other happy event.

R. S. V. P., letters frequently appearing on invitations, are not usually written upon visiting cards. Their meaning is, "Answer, if you please," and whenever invitations bear these letters a reply is required, with the least possible delay.

ENGAGED, OR NOT AT HOME

What shall one do who is in the house but who does not desire, or is too much occupied, to meet a friend at just that particular time? My own positive conviction on the subject is that one should send word to the caller that she very much regrets being so much engaged that she cannot give herself the pleasure of seeing her friend that day; that she hopes she will excuse her and call again soon. There are often reasons why a person cannot leave what she is doing at the moment to receive her friend. She may be busy with the dressmaker, in the middle of a fitting. She may be lying down with a headache, in which case she could plead indisposition. She may be finishing a letter which must go by the next mail, or any one of a half dozen household employments may so detain her that she cannot receive her caller. No sensible person is offended when told that her friend is engaged; she understands it and accepts the situation.

In society to-day it is considered the proper thing to say that one is not at home, it being understood that this polite

fiction signifies just the same as "engaged," but is less rude and does not convey anything which may cause a wound. Persons who use this form claim that it is entirely truthful and candid, and it is very much in vogue at present.

Amusing infelicities occur from its use. I once went by invitation to spend a night with a friend with whom I was to dine. It was understood that I would arrive somewhat early in the afternoon. On reaching the house the maid barred my entrance, saying, very positively, "The ladies are not at home."

"O," said I, "that makes no difference at all. I will go in and wait until they return. I have come to spend the night." A smile overspread her face, and she opened wide the door. "O," she said, "come in, come in; the ladies are just taking a nap."

I do not think it right to tamper with the consciences of servants or young people who cannot possibly understand the nice distinctions which society make between the expressions "Not at home" and "Engaged."

NEW YEAR'S CALLS

A generation or so ago it was customary in New York city for gentlemen to call upon ladies on New Year's Day. It was a good old Knickerbocker custom which has now fallen into desuetude, as the city has grown larger and lost its original character, which was derived from the Dutch. Before it ceased to be the fashion the pretty custom grew somewhat of a burden, as, instead of being limited to one's own friends, large and convivial parties of gentlemen sometimes called, and the custom was profaned by the entrance of indifferent strangers into many a home. It was, however, a beautiful thing to do, and we have some hope that it may be revived, and that we may again have the pleasure of looking for the first foot

over the threshold and expecting that it will bring good luck to the household for the year.

The first foot over the threshold
In the new year's dawning gray
Means woe or weal to the household—
So the wise old people say.
Now who to my door is coming—
Stranger, or kith and kin?
Pray God it be no foe of the clan,
To bring the ill luck in.

I am fain for the step of the baby,
The little foot that sways
Like a wind-tossed flower in the sunshine,
In the grace of early days;
Or the step of the dear grandmother,
Who has walked with God so long
That thoughts of heaven within her
Like the echoes of angels throng.

But, Lord of our generations,
Keep off the furtive tread
Of the evil and the alien,
The step our chilled hearts dread.
Let the first foot over our threshold,
In the dawn of the glad new year,
Bring us much to hold and to cherish,
And nothing to hate and fear.

HOW SOON MUST ONE RETURN A FIRST CALL?

The rule about returning first calls is that the return call should be made during the next fortnight. In suburban towns calling is a very general occupation. In larger cities the distances are so great that unless one takes a carriage and makes a business of it it is difficult for her to call upon friends with

ease, the street cars being so crowded that they work havoc with a beautiful toilette. As many people cannot afford a carriage at city prices, the custom of casual calling is falling more and more into a tradition in large towns.

Neighbors in the same street exchange civilities in city or country. To live next door to a person for any length of time and not know her name, and not be interested at all in what is going on beneath her roof, seems most unkind. In villages neighborly friendliness exists to-day as it always has done, and there is very little of the formal calling which makes our visiting list and address book a necessity. People in old villages like Mrs. Deland's old Chester run in to call either in the twilight or in the morning after breakfast, or at any time that is convenient. This running in, however, has its limitations. If a lady is known to do her own work she probably requires the morning for this purpose, and it is rather thoughtless of a friend to loiter and use up a precious hour which she needs for her cooking or her housekeeping. A minister's wife in a Southern town said to me that her calls began in the morning about nine and ended in the evening about ten; that literally all day long people were calling upon her, and that she did not care to risk her own or her husband's popularity by ever denying herself to anyone. In consequence, her health and good spirits were prematurely broken by the incessant ebb and flow of the world through her open doors, and she died before her prime.

In most places the calling hours are in the afternoon between four and six, or in the evening between seven and nine, when ladies may call with their husbands.

It is extremely uncivil to keep a caller waiting while one changes every detail of one's dress. If it be necessary to make the caller wait, it is well to send word by the maid to

that effect, and provide a book or something of the sort which may serve to amuse the guest while waiting. Every reception room and parlor or living room should have a few magazines or volumes of short stories lying about which may serve to entertain people who have to wait a few minutes for the lady of the house.

CALLS AND CALLING

Calls are as to visits as small change to a twenty-dollar bill. A call is a polite attention, a proof that one's acquaintance is prized, a token that one is not a cynic but a genial human being.

We should make calls when our friends are prosperous and happy, when they have had a piece of good fortune, when they have returned from a trip, when they have had good news. Equally when people are in trouble of mind, body, or estate we should call on them to assure them of sympathy. To stay away when there is a cloud of anxiety or the shock of bereavement in a home is to show hardness of heart. At times, better is a neighbor that is near than a brother that is far off.

To call upon the sick, that we may inquire for them if they are too ill to receive us, and to cheer them up if they are convalescent, is manifestly a Christian duty. Never carry a long face when you call on an invalid.

Never talk in a perfunctory manner when you call at a house of mourning. Never stay too long in any call.

If a second caller enters while your are still calling, remain a few minutes and then take leave. The second caller is entitled to the longer stay. Your hostess will not leave the drawing-room in that case, but continue her conversation with the newcomer.

An old-fashioned hostess, if she can, accompanies a caller

to the outer door. A new-fashioned hostess seldom goes beyond the door of the parlor.

I like the old way better than the new myself; there is more heart in it. But a caller must never linger and chat in the draught of an open door. It may make serious illness to her hostess.

The old-school host *always* goes to the door with a friend, *always* escorts a lady to the outer gate, or to the carriage, and if she is to enter a near-by street car sees her to it and stops the car for her, standing with lifted hat until she is within it.

A clumsy habit of some people is to make a long call standing. Once you have risen to go, *go*. To loiter still chatting is evidence of a lack of familiarity with correct social usage.

It is not good form to make apologies for the lapse of time since you were last in the house.

Should your friend look ill, do not tell her so. People have been gently pushed into their graves by overzealous friends who have noticed how ill they look.

Cling to your own notions of courtesy. If you were brought up to say "Yes, ma'am," and "Yes, sir," continue the habit, though all the young people in the country advise you to the contrary.

Do not fuss about a man's hat and stick. Let him look out for them himself. A man must struggle into his own coat unaided, unless another man is there to assist him. A lady does not help him with this, nor should he expect it.

The exception is in the case of a very old, feeble, or crippled gentleman who is to be assisted by his hostess, as a matter of deference to age and infirmity.

When calling on a friend who is staying with a lady whom you do not know, it is proper to send a card to the hostess as

well as to your friend. Invite the friend's hostess to any festivity in the friend's honor which may be planned by you.

Time your calls on anyone so that you do not interfere with meals. If told that anyone is at dinner, leave a card or your name, but do not go in, unless your errand is extremely urgent, or your intimacy justifies you in asking that you may wait until dinner is over.

Having dined with a friend, make your dinner call within the following week.

XIII

MOURNING CUSTOMS AND FUNERAL ETIQUETTE

Sooner or later the dark wing of the angel of death shadows every household. Sometimes there are long intervals in family history when the circle is unbroken by death; children grow from babyhood to maturity, parents are spared, and the solemn chime of the passing bell is not heard in that home. Sometimes those who enjoy this long immunity from bereavement are visited in quick succession by the loss of several members of the family, as when sisters and brothers have all grown old and one by one they are taken away.

As Christians, if we believe in immortality, and accept with faith and conviction the words of our Saviour, "In My Father's house are many mansions: if it were not so, I would have told you," we should not indulge in a deep, heartbreaking grief which often wrecks the lives of those who are left, as well as shows intense anguish and profound respect to the memory of the dead.

I have heard a woman in middle life say that for years of her childhood she thought that her mother did not love her because the mother's grief over the little brother who had died suddenly was so profound that she wrapped herself in it as in a garment, and had no thought for the children who were left. We cannot help the sadness and the yearning distress that come when our dear ones are taken away. Inevitably we miss them, and each death of a near relative takes away some part of our life. The daughter never gets to the place where

she does not want her mother, and the mother is never quite the same when she looks at the vacant chairs of her children. But heaven will make up for the losses of earth, and many a time, if parents only knew it, they might be thankful for the little hands folded quietly across the breast and the little coffins laid low under the daisies. One knows that the little ones who are safe in the arms of Jesus will never know pain, sorrow, humiliation, temptation, disgrace, or failure to arrive at their best development. One does not know this of the children who remain, and who may undergo great and bitter and crushing sorrows in their maturity.

The custom of wearing mourning, once universal in this country, is now much modified. Hundreds of families are not adopting a mourning dress, or even lessening by somberness their accustomed clothing when after a funeral they have taken up the daily routine.

Undoubtedly mourning has been carried to far too extravagant an extent in the past, and the custom of funeral observances of an expensive order and the wearing of deep and costly mourning weigh with extreme heaviness on the very poor.

A woman whom I well knew had nursed her ailing husband through a long and painful illness, supporting him and her children by her labors as a laundress during the months that he was laid aside. He finally passed away, and she was left in her tenement home with four little ones dependent upon her, and a very small life insurance which came to her at his death. She used up almost the entire amount of the life insurance in giving John a magnificent funeral, and purchasing for her and her children the deepest mourning garments she could find. When all was over she had hardly fifty dollars left of the modest sum which should have stood between her

and the wolf at the door. It did not surprise me that a year or so later she herself died of privation and poor food, and her children became inmates of an orphan asylum. The very poorest have a degree of pride in putting the best foot foremost, and making a brave show, which is not known to people in better circumstances. If there is ever a reform in matters of this sort it must begin at the top; it will not begin with those who are badly off financially.

Mourning habiliments are a great protection to those who wear them against questions and remarks which may be thoughtlessly made by friends who have not heard of their bereavement. A widow's dress shows to the world that the woman has been bereaved of her husband. People wearing mourning are not expected to engage for some months, at least, in any of the diversions of society, and are expected to remain in the seclusion which is most comforting to grieving hearts.

No one except a very tactless person would presume to ask of a friend in deep mourning for whom she was wearing it. This would be ruthlessly to open an unhealed wound. It is not customary to wear mourning so long in these days as it once was, and providentially the protest of physcians and of common sense has availed to make singular the heavy black and unwholesome veil, and the crape in which mourning women once enveloped themselves. Such a veil should never be worn over the face. Nun's veiling, which is equally regarded at present as deep mourning, and which is softer, cheaper, and prettier, is quite as good style as crape. Any plain, lusterless woolen stuff of good material and fine texture is appropriate for a mourning dress. A beading of crape may be used, but the custom of almost covering the skirt is not now in vogue. No ornament except a little dull jet is permissible to one in mourning.

In the secondary stages of mourning lusterless silk trimmed with crape is good style. Hats and bonnets are simple and plain, a widow wearing the narrow white band within her bonnet which is allowed only to her.

A widow wears deep mourning for two years. After this period she may modify it, or, if she chooses, resume the wearing of colors. Collar and cuffs of sheer lawn are appropriate in a widow's garb. A widow contracting a second marriage should discard her mourning entirely before entering into the new relation.

Children wear mourning for parents two years, modifying it very much after the second year. No one should continue to wear black after it is felt to be a burden. It is then not sincere, and nothing is so much to be deprecated as insincerity in mourning.

Little children are seldom dressed in mourning. If desirable that they should assume this for their parents, white dresses with black sashes and black hats are quite sufficient.

Mrs. Florence Howe Hall, in *Social Customs,* has said:

"Parents often wear mourning for grown-up sons or daughters during two years. For children, most people do not wear crape; not because the grief is not of the deepest, but because very stiff formal mourning seems utterly unfitted to express the tender though poignant grief caused by the loss from this world of a child's pure, innocent spirit. In the same way mourning for young children is not usually worn during more than a year; this, in spite of the fact that the loss of a child often causes sorrow more enduring than any other. The idea of respect for the dead enters more or less into all our theories of mourning, and this respect seems specially due to older people.

"When one is in deep mourning, one does not go into soci-

ety, nor does one receive or pay visits. Neither does one go to any public place of amusement, unless it be a concert, until at least six months have elapsed after the death of a near relative. After three months it is considered allowable to attend concerts. Some people make this period of strict seclusion much longer; but it must always be remembered that to many persons this isolation continued for months or years, this deprivation of all save the most limited society, and of every sort of relaxation or amusement that could take their minds from the one preoccupying thought, is not only very depressing but extremely injurious. We are not all alike, and to some minds it is fatal to be allowed to prey entirely upon themselves. Hence, while people in deep mourning should certainly avoid gay society, they ought not to be too strictly judged if, after a decent period of time, they find it to be for their comfort and happiness to see their friends occasionally in a quiet way, or even to seek the consolation of music at concerts. The strictest and most formal mourning is not always the most sincere. In the charming story of *Edelweiss* the author describes a son who, crushed with grief for the loss of his mother, finds his only consolation in resuming work at his trade as soon as the funeral is over; the neighbors are, of course, deeply scandalized at his proceedings, as they listen to the *tap, tap* of his shoemaker's hammer. Yet work is always the best panacea for sorrow.

"Older people should not expect younger ones to remain in strict seclusion as long a time as they themselves do; the grief of youth is often very intense, but it does not usually last as long as that of persons of mature years. Moreover, it is a cruel thing to shroud the natural gayety and bright spirits of the young in long-continued mourning and depression. They should, of course, be willing to pay a proper respect to

the memory of the relatives they have lost; but no young life should be permanently shadowed by grief and sorrow.

"Some gentlemen put on complete suits of black, weeds on their hats, and black gloves, on the loss of any near relative. Most men, however, confine their mourning to a band of crape on the hat except at the funeral, when they wear black suits and black gloves. Custom varies on this point in different cities. In New York it is much more common to see gentlemen dressed in mourning than in Boston. Men are not expected to seclude themselves from society for so long a period as women, though everyone is shocked to see a man appear in the gay world soon after the death of a near relative. A widower often wears black for two years; it is perhaps needless to state that many men cease to be widowers long before that period is over. The feeling of society, however, is in favor of a man's remaining faithful to his wife for two years; longer than that no one expects him to wait before consoling himself." Mourning dress should never be left off suddenly. The change should be gradual. Otherwise comment may be disagreeably excited.

Usually after a death in a family all friends and acquaintances make a call of condolence during the first month. Very intimate friends call at the house as soon as they hear of the death, before the funeral. Others, a degree less intimate, make a point to call immediately after the funeral. All kindred and intimate friends should be notified of the death either by telegraph or letter without delay, while a notice of the funeral should be inserted conspicuously in the local papers. Letters of condolence need not at once be answered, and they are sufficiently acknowledged by a visiting card with the words "Thanks for sympathy" written thereon.

The undertaker and his assistants prepare a body for burial,

unless some member of the family knows how to do this and assumes the duty. Trained nurses are taught how to perform this last sad office, and they are able to relieve the immediate mourners of the heart-breaking work of bathing an inanimate form, arranging the hair, and putting on the last garments that shall ever be worn.

Love dictates the laying out of the dead in beautiful clothing. A bride is snatched from her husband's arms, and it is fitting that she wear in her coffin the wedding gown with its white shimmer of satin and lace.

A lovely girl falls asleep in her exquisite bloom, and virginal robes of spotless white should invest her, symbolic of her stainless grace and purity. A little child, with waxen hands folded, is mute in death. The mother-love puts on its prettiest and finest raiment. The toilette of the grave should be as rich and fine as love and grief can afford.

An embalmed body retains its lifelike look, and one has the comfort of knowing that under the sod it long resists decay.

CREMATION OR BURIAL

Arguments in favor of cremation appeal to many, who dislike the thought of the slow disintegration of the physical form, and prefer the swift and sanitary process of the furnace seven times heated. When a body is cremated the ashes, inclosed in an urn, are buried in a grave over which a stone may be placed. Cremation is comparatively inexpensive.

For my part, I cling to the old-fashioned sentiment which reverently and tenderly deposits the form of the loved one in the friendly earth, ashes to ashes, dust to dust, in the hope of a glorious resurrection when they that sleep in Jesus shall awake. Under the daisies or under the snow that long slumber is tranquil.

FUNERALS

According to the custom of the locality, funerals are held within a day or two of the dear one's decease. The funeral obsequies are often celebrated in church, which seems, on the whole, a very fitting place for the last rite when a Christian dies. A church has the advantage of accommodating comfortably a great many mourners. In the ordinary house the immediate family and closest friends are seated in a room upstairs. The body, almost hidden by heaps of flowers, lies in state, in the drawing-room, and there, seated in camp chairs in crowded ranks, the friends and acquaintances of the dead await the beginning of the services. The overflow of these friendly people is seated in the dining room, or on the stairs, the halls being crowded with men, who stand.

The clergyman, on the stairs, reads the service. He offers prayer, and perhaps utters a eulogy or makes a sympathetic address. Nothing that he says is heard by more than a third of the audience present.

If there are solos, or if a quartette sing, the music is faintly sweet, and loses much of its fine quality in a house crammed to suffocation by men and women in street apparel.

Long lines of carriages do not often go to the grave in this day. "Interment at the convenience of the family" is the rule. This takes place, if the funeral be held in the evening, on the following morning. If the funeral be in the early afternoon, and the cemetery not too far distant, the interment probably takes place the same day. But the friends do not tarry after viewing the remains. One by one, in silent sympathy, they leave the darkened house and go out into the cheerful day.

The closing of the casket is done by the undertaker, after the relatives have taken their final farewell. Then the casket

is borne to the hearse, the flowers are carried out to be left on the new-made grave, and the mourners enter carriages and follow the hearse. The clergyman has a carriage of his own. The immediate family precede those not so nearly of kin, and intimate friends bring up the rear of the sad procession.

In Roman Catholic countries people on the streets uncover their heads when a funeral passes. The impulse to do this should surely be with us all, for death is the common lot, and sorrow the universal experience, and none of us can escape the pang of loss, the desolation of a return to the empty house.

Some one should so soon as possible remove from a house the traces of a funeral, rearranging the furniture, and doing what may be done to give the house its wonted look when the mourners return from the funeral.

Nothing is more to be deprecated than the austere closing of blinds and shutters and the swathing a house in gloom after a death. When the funeral is over open the windows at once, and let in the cheerful and blessed sunlight.

To absent one's self from church for a long period, after a bereavement, is a mistake. The longer one stays away, the more difficult it is to adjust one's self to the new and trying conditions, and the harder it is to begin again in solitude what was once enjoyed in sweet companionship.

In rural New England it is still customary at the grave for the minister to thank the friends who have attended the funeral, in the name of the family. There the conveyances are often private carriages, and if the graveyard be near there may be a touching procession on foot. In the latter case the coffin is borne by friends, who may sometimes pause an instant to take breath.

Hawthorne, in one of his delightful books, tells of a forlorn grave he saw in England on the damp and shady side of

an old church. With much effort the visitor cleared away the moss from the gravestone and deciphered this sorrowful epitaph of a man who had died in 1810, at the age of seventy-five:

"Poorly I lived,
Poorly I died,
Poorly was buried,
And nobody cried!"

In *Beside the Bonnie Brier Bush* there is a chapter that is a classic. It is that which describes the funeral, on a snowy day—the snow in deep cold drifts—of the good doctor, MacLure. The shepherds came in their plaids over the hills; the farmers in their "blacks" wend their way to the desolate home. The Laird of the Manor, the great man of the neighborhood, comes with his people. "I would not let a few snowdrifts," he says, "prevent me from showing my respect for William MacLure."

We are less careful now always to attend our friends' funerals, unless we have been brought up in the atmosphere that makes this pious duty an obligation on conscience, and a tender tribute, the very last thing we can do to show our consideration for the dead we lament and the living whom we pity.

At the tomb of Lazarus Jesus wept!

FUNERAL MUSIC

Certain hymns are very sacred because of their association with funerals. "Abide with Me," "Lead, Kindly Light," "Asleep in Jesus, Blessed Sleep," "Nearer, My God, to Thee," are among the most beloved. The latter hymn will always cling in memory intertwined with the name of the martyred McKinley.

At the funeral of a very lonely woman the voice of a sweet singer was exultantly upraised in Dean Alford's hymn:

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in!"

The rites of the Episcopal Church prescribe a stately funeral service, unsurpassed in majesty and beauty. Most clergymen have a service of their own, made up of the most comforting and triumphant passages in Scripture, and this is often better than anything by way of an address. The minister may say too much or too little. The Bible says the right word in the most eloquent and beautiful simplicity.

SUNDAY FUNERALS

Although mourners very often prefer a Sunday funeral, yet it makes the day a very hard one for the officiating clergyman, who has so many other duties on the Lord's Day. The convenience of the clergyman should be consulted when the decision as to the hour of a funeral is made. A fee is not expected by a minister, but when a family can easily afford it the giving of a check or a gold piece is a gracious thing. It should be sent to the minister unobtrusively after the funeral.

Fees to the sexton, organist, and singers are often sent after a church funeral.

The traveling expenses of a clergyman who makes a journey to attend a funeral are always liberally paid by the family who have asked him to officiate.

FLOWERS AT A FUNERAL

Flowers express sympathy. A few, or a great many, in set pieces, or in a box with leaves and ferns, they may be sent to the house of mourning, and they convey consolation to the extent of the assurance that the dead are lamented. In some cases, the family prefers to provide the flowers, and the words "Kindly omit flowers" are appended to the funeral notice.

GLOVES

Gloves were formerly provided for the clergymen and pallbearers, but only a few people adhere to this old custom.

THE DRESS OF PALLBEARERS

Pallbearers are selected from among the most intimate friends of the deceased. They dress in deepest black, frock coat, trousers, vest, tie, and gloves all matching.

CRAPE ON THE DOOR

The crape on the door, the sign that notifies all passers that death has invaded the home, is of deepest black for a grown person, but the black is often relieved by a garland of flowers carelessly thrown over it. For a child or a young person a white ribbon on the door is substituted for the crape.

MINGLING WITH THE WORLD AGAIN

does not to any great extent take place until the family have ceased to wear heavy mourning. To be seen in general society and at festive gatherings, I repeat, would be an anachronism while people are in mourning.

USEFUL SUGGESTIONS

The following summary may be regarded as trustworthy by those adopting a mourning dress. This is selected from a competent authority:

The mourning for parents ranks next to that of widows; for children by their parents, and for parents by their children, these being, of course, identical in degree. It lasts in either case twelve months—six months in crape trimmings, three in plain black, and three in half-mourning. It is, however, better taste to continue the plain black to the end of the year, and wear half-mourning for three months longer. Materials for first six months, either Paramatta, Barathea, or any of the black corded stuffs, such as Janus cord, about thirty-eight inches wide; Henrietta cord about the same price and width. Such dress would be trimmed with two deep tucks of crape, either Albert or rainproof, would be made plainly, the body trimmed with crape, and sleeves with deep crape cuffs. Collars and cuffs to be worn during the first mourning would be made of muslin or lawn, with three or four tiny tucks in distinction to widows' with the wide, deep hem. Pocket handkerchiefs would be bordered with black. Black hose, silk or Balbriggan, would be worn, and black kid gloves. For outdoor wear either a dolman mantle would be worn or a paletot, either of silk or Paramatta, but in either case trimmed with crape. Crape bonnets or hats; if for young children, all crape for bonnets, hats, silk and crape; feathers (black) could be worn, and a jet clasp or arrow in the bonnet, but no other kind of jewelry is admissible but jet—that is, as long as crape is worn.

Black furs, such as astrakhan, may be worn, or very dark sealskin, or black sealskin cloth, now so fashionable, but no light furs of any sort. Silk dresses can be worn, crape-trimmed after the first three months if preferred, and if expense be no object; the lawn-tucked collars and cuffs would be worn with them. At the end of six months crape can be put aside, and plain black, such as cashmere, worn, trimmed with silk

if liked, but not satin, for that is not a mourning material, and is therefore never worn by those who strictly attend to mourning etiquette. With plain black, black gloves and hose would of course be worn, and jet, no gold or silver jewelry for at least nine months after the commencement of mourning; then, if the time expires in the twelve months, gray gloves might be worn, and gray ribbons, lace or plain linen collar and cuffs take the place of the lawn or muslin, and gray feathers might lighten the hat or bonnet, or reversible black and gray strings.

Many persons think it is in better taste not to commence half-mourning until after the expiration of a year, except in the case of young children, who are rarely kept in mourning beyond the twelve months.

A wife would wear the same mourning for her husband's relations as for her own; thus, if her husband's mother died, she would wear mourning as deep as if for her own mother.

For grandparents the first mourning (crape) is worn for three months; second mourning, black, without crape, also worn for three months; and half-mourning for three more, or nine months in all. The same materials are worn, Paramatta, Barathea, various cords with crape and cashmere, and merino when the crape is left off.

For sisters or brothers six months' mourning is usually worn—crape for three, plain black for two, and half mourning for one month; the same sort of stuffs, the crape being put on in one deep tuck and two narrow tucks; bodice, crape trimmed; mantel or dolman, crape trimmed; bonnet of crape with feathers or jet, hat of silk and crape; veil of hat with crape tuck, hose black silk, Balbriggan, or cashmere, handkerchiefs black bordered. Silks can be worn after the first month if trimmed with crape.

For uncles, aunts, nephews, or nieces crape is not worn, but plain black, with jet for three months.

For great-uncles or aunts mourning would last for two months without crape.

For cousins (*first*) six weeks are considered sufficient, three of which would be in half-mourning.

For cousins less closely related mourning is hardly ever put on unless they have been inmates of the house.

No invitations would be accepted before the funeral of any relatives closely enough related to you to put on mourning for. In the case of brothers, sisters, parents, and grandparents, society would be given up for at least three months, if not more, and it would be very bad taste to go to a ball or large festive gathering in crape. Widows do not enter society for at least a year—that is, during the period of their deepest mourning. With regard to *complimentary* mourning—as worn by mothers for the mother or father-in-law of their married children—black would be worn for six weeks or so without crape; by second wives for the parents of the first wife, for about three weeks, and in a few other cases.

It is better taste to wear something dark in making the first call after a bereavement on friends, but this is not a decided rule, only a graceful method of implying sympathy with those who are suffering affliction. But calls are not made until the cards with "Thanks for kind inquiries" have been sent in return for the cards left at the time of decease. Letters of condolence should always be written on slightly black-edged paper, and it would be kind to intimate in the letter that no answer to it will be expected. Few realize the effort it is to those left to sit down and write answers to inquiries and letters, however kind and sympathizing they may have been.

SERVANTS' MOURNING

Servants are not usually put into mourning except for the members of the household in which they are living; not for the relatives of their masters and mistresses, and very frequently only for the heads of the house, not for the junior members. Indeed, only families of large wealth and much pretension put their employes into mourning with us.

A best dress of mohair cord or alpaca, two cotton dresses, black for mourning wear while at work, a cloth jacket, in case of master or mistress, with a slight crape trimming, a silk and crape bonnet, pair of black kid gloves, and some yards of black cap ribbon, would be the mourning given to the servants in the house at the time of the death of one of the heads of the establishment, and their mourning would be worn for at least six months, or even a year in some cases.

THE STING OF IT

Now, this is the thing that hurts me
As I look at her vacant chair;
As I hear my heart-beat throbbing
In the empty, desolate air:
I could better bear the sorrow,
I could easier stifle the moan,
If, when she was here, so often
I had not left her alone.

I knew she was watching for me,
I knew she was waiting there,
And I took her love for granted—
I tell you, it wasn't fair.
Many a time I loitered
When I might have hurried home,
And to-day there is no one to greet me,
To care if I go or come.

No, she never complained of my coldness;
As proud as a queen was she,
Always the same sweet woman
And all that a wife could be.
But the little grieved droop at the corners
Of the rosebud mouth I knew;
And the smile that was wan and fading,
And the pain in the eyes so true.

They told their telltale story:
I read it and went away.
Though I meant not half the trouble,
What good does that do to-day,
When the little hands are folded
And the beautiful face is hid,
And the joy of my life is buried
Under a coffin-lid?

The doctor said nothing could save her:
I feel, in the dead o' the night,
That *I* might have saved my Mary
If only I'd loved her right.
A flower is chilled by the frost-blight,
And love can be winter-killed;
And that is the ceaseless bitter
In memory's cup distilled.

And this is the sting of remembrance,
As o'er her grave I bend:
I treated her worse than a foe, when
She was dearer than dearest friend.
And too late I sit in my sorrow
And try to keep back the groan.
There's nothing so mean on the planet
As the meanness that hurts one's own!

XIV

GOOD MANNERS IN CHURCH AND OTHER PUBLIC PLACES

Do we need some reminders as to good manners in church? Perhaps. Our conscience may exonerate us from ill manners there, or if we are honest we may regretfully own that we are often derelict in the house of God.

Being the house of God, reverence to the place is of the first importance. In a mosque devout Moslems do not step with sandaled feet. "Put off thy shoes from off thy feet," said the voice that spoke to Moses from the burning bush, "for the place whereon thou standest is holy ground." Orientals take off the shoes, Western Christians keep on shoes but remove their hats—that is, men do—on entering a sanctuary.

Whispering, giggling, and talking of the week's engagements in the church proper is an ill-bred thing. The demeanor becoming God's house is silent and quiet.

If one would be well-bred one must take pains never to be late at church. If late, stand at the door until prayer or Scripture reading is finished. Take whatever seat an usher provides with a simple bow of thanks.

If seated in a pew, courteously make room for a stranger.

Do not fidget or move about in the pew, and never stare about at the congregation.

Keep your eyes constantly on the minister. If you fancy

his sermon tedious do not show this in your manner. It is the height of incivility to look at a watch during the sermon.

Always bow the head and close the eyes during prayer.

Pay close attention to the notices.

Never put on overcoat or wrap during the singing of the Doxology.

Never rush hurriedly out of church after the benediction.

Never eat lozenges or peppermints in church.

Do not fan violently and create a cold current to chill the back of your neighbor's neck.

Avoid conspicuous costumes and picture hats in church. The appropriate dress for church is very plain and simple.

Go quietly out after a church service; never criticise the pastor.

Do not go to church unprovided for the collection.

In walking home take pains not to dissipate the impression of the sacred service by silly laughter and jesting.

Be attentive to old people in the house of God. If there is a Sunday school, or a Christian Endeavor Society, or missionary association, give it your cordial support.

Do not criticise the minister's wife, or expect too much from his family.

GEORGE WASHINGTON'S RULES OF CONDUCT

Let your discourse with men of business be short and comprehensive.

In visiting the sick do not presently play the physician.

In the presence of others sing not to yourself with a humming noise, nor drum with your fingers or feet.

Read no letters, books, or papers in company.

Come not near the book or writings of anyone so as to read them, unless desired.

Let your countenance be pleasant, but in serious matters somewhat grave.

Show not yourself glad at the misfortune of another, even though he were your enemy.

Strive not with your superiors in argument, but always submit your judgment to others with modesty.

When a man does all he can, though it succeeds not well, blame not him that did it.

Mock not, nor jest at anything of importance; break no jests that are sharp-biting, and if you deliver anything witty and pleasant, abstain from laughing thereat yourself.

Use no reproachful language against anyone, neither curse nor revile.

Associate yourself with men of good quality, if you esteem your own reputation.

Be not immodest in urging your friend to discover a secret.

Speak not of doleful things in time of mirth, nor at the table.

Break not a jest where none takes pleasure in mirth.

Laugh not loud, nor at all without occasion.

Treat with men at fit times about business.

Whisper not in the company of others.

Make no comparisons, and if any of the company be commended for any brave act, commend not another for the same.

Be not curious to know the affairs of others, neither approach to those that speak in private.

Undertake not what you cannot perform, but be careful to keep your promise.

Be not tedious in discourse.

Speak not evil of the absent, for it is unjust.

Let your recreations be manful, not sinful.

OTHER PUBLIC PLACES

There are public places other than the church where a certain code of etiquette should be observed. In these days of multiplied libraries, for example, everybody ought to know

HOW TO BEHAVE IN A LIBRARY

A library is a place for study and serious work. If people make it a place for conversation they defeat the end it has in view. Students go there to consult lexicons and historical works; authors visit it that they may read volumes to which they could not otherwise have access, and that they may get something of the atmosphere of other days. Hence an imperative need of the library is quiet, and the rule is conspicuously posted that people must not talk within its precincts.

Should you visit the public library to exchange a book, go to the desk and show your card, or ask for one. The librarian will give you what you want. If you wish a book on a given theme, and are not quite sure for what to ask, the librarian will guide you. With your book, a pad and pencil, you may seat yourself at a table and make extracts, or you may carry the book away, but you must move silently and refrain from speech until you are quite outside of the doors.

The immediate code of the library requires that you should take great care of the books you draw from it. These are borrowed books. They are to pass from hand to hand, from house to house. Should you have contagious disease in your family, you should not take books from the library until the patient recovers, even though the patient is in isolation from the household. Germs are often so minute as to be imperceptible, and germs may easily find lodgment between the leaves of a book, and weeks or months afterward convey the

seed of fever and perhaps carry death to people whom you do not know.

Do not lend a book from any library to any friend. One never has the privilege of lending a borrowed book, and it is a responsibility that nobody should venture to incur. Whether the borrowed volume is the property of a private person or of a public library, when it is intrusted to you it should remain in your charge until it is safely returned.

A book is a precious thing, and should be guarded as such. Books are too often racked by heedless use, laid open, face downward, on chairs and tables, read with soiled hands, in one or another way thoughtlessly injured. The price of annual membership in a library, or the great privilege of reading freely from a library, should not be construed into permission to illtreat any book.

A book-lover speaks with feeling on this point, for books are friends in prosperity and adversity; books cheer us when we are depressed, uplift our hearts from the daily grind, and help us over many hard places in life. Through the ages the written word has been fraught with comfort and strength for all mankind, and our debt to books is so large that it can never be paid.

Just here may I say a word in behalf of our own home books, and the way we treat them? What about the books on the top shelf? When some rainy evening the son or daughter of the house frets that there is nothing to read, why not look at the neglected books that you have passed over this long while? I fear that *Ivanhoe* is on a top shelf; in some dark closets that I know, that *Pilgrim's Progress* gathers dust; that Macaulay's *History of England* no longer charms the youthful reader as once it charmed me. Look on the top shelf, for there you may perchance discover Dr. John Brown, and let him intro-

duce you to Pet Marjorie; or you may find an odd volume of the *Spectator,* or Cowper's *Task,* or *The Vicar of Wakefield.* Culture comes not by devouring current fiction, which has its uses, to be sure, but by browsing in old pastures and steeping one's soul in the sunlight of days that are no more.

HOW TO BEHAVE IN A MUSEUM

In a museum one is requested to leave sticks, umbrellas, and hand bags with an attendant at the door, a check being given for their identification and return.

A thousand years, it may be three thousand years or more, show us their garnered treasures when we enter a museum. We are face to face with the splendors of the past. Antiquity reveals to us its secrets. We are in Nineveh, in Babylon, in Rome, in Athens, with the men who once owned and conquered the world. Here is their armor. Here are their chariots. Here are the chairs and tables, the plates and drinking cups, the mirrors and the spoons and the jewel cases that were theirs. The history of the world is epitomized in a museum.

Lingering where we view the progress of the arts and read the story of modern applied science in its infancy, looking at ivories, and carved woods, and curious lace, white as hoarfrost and delicate as mist, we may learn in an hour what we would search great treatises to find. For children a visit to a museum is educational, and they should be often taken there.

Good manners in the museum keep us from pushing and shoving, from crowding others out of their places, from loud talking, from any deportment unbecoming a lady or a gentleman.

IN THE ZOOLOGICAL GARDEN

Though it may seem superfluous to speak of good manners in the "Zoo," yet as the lordly lions and stately tigers, and even the chattering monkeys, sometimes appear to reproach visitors for their incivility, it may be well to remind young folk that good manners are at a premium in the circus or the menagerie, or at any show. Observe the posted rules. Do nothing the keepers prohibit. Take no foolish pleasure in poking fun at poor caged beasts with very uncertain tempers. Do not feed any of the animals unless the attendants give you leave. Do not leave children to their own devices near a lion's cage.

GOOD MANNERS IN A CROWD

The very hint that good manners may be practiced in a crowd provokes mirth in those who have ever struggled wildly in a mighty throng at a railway terminal, a ferry, or the famous Brooklyn Bridge in the rush hours. Yet good manners there lead the strong to look out for the weak, induce men to give women a chance for a seat, or for their lives, and sometimes mark the dividing line between brute force and chivalry. American crowds are commonly good-natured, but a vast crowd is apt to degenerate into a soulless mob, so that when we enter it, as individuals, we need to mind our manners.

GOOD MANNERS IN HOTELS

Hotels are temporary homes for the traveling public. Should you arrive at one late at night, good manners require you to seek your room quietly. The dividing walls between hotel chambers are very thin. People should converse in very low tones in their rooms, unless they wish to take into their confidence their invisible neighbors next door. A company of guests reaching an inn by the latest train should not laugh

or chat on the stairs or in the reception room, lest their merriment disturb others in the house who have retired to rest.

SHOPPING

"It should be remembered that a shop is a public place, where one is seen and heard by strangers. The genuine lady marks her goodness and wisdom by using polite forms of speech. She will not say, 'I want such a thing,' but 'Show me, if you please, that article.' A woman of good sense ought to have a very clear idea of what she requires before going shopping, and she will do well to fix in her own mind just what she wants to buy, and how much she is able to pay for it. A lady will always find those little phrases, 'Thank you,' and 'If you please,' will assist her very much in her shopping. If some other lady should be examining goods that you wish to look at, wait until she is through.

"Never draw comparisons with goods of another store. When you leave the counter a slight bow is never out of place. On the other hand, familiarity on the part of the clerk should not be allowed, and if he is asked for advice it should be done in such a way that he will give it respectfully."

STREET ETIQUETTE

"Nowhere has a man or woman greater occasion to exercise the virtue of courtesy than on the street, and in no place is the distinction between the polite and the vulgar more clearly marked. In England and America it is not customary, as a general rule, for a gentleman to salute a lady with whom he is not intimate unless he has received a slight bow of recognition, in order to give her an opportunity of discontinuing his acquaintance. But many gentlemen adopt the rule of the (European) Continent, where the gentleman always bows

first, leaving it optional with the lady to return his bow or not.

"The hat is raised with the hand farthest from the person saluted.

"When gentlemen are escorting ladies it is their duty to insist on carrying any article the latter may have in their hands, except the parasol.

"Ladies are always entitled to the inner path, and a gentleman walking with any person should accommodate his speed to that of his companion.

"Never leave a friend suddenly on the street without a brief apology.

"If a gentleman wishes to speak to a lady whom he meets on the street, he must turn and walk with her.

"Never, except in a case of necessity, stop a business man; if you must speak with him, walk in his direction, or, if compelled to detain him, state your errand briefly, and apologize for the detention.

"A gentleman always throws away his cigar when he turns to walk with ladies.

"In stopping to speak to an acquaintance on the street, always step aside. If you are compelled to detain a friend when he is walking with a stranger, apologize to the stranger, who will then withdraw a step or two in order not to hear the conversation.

"It is rude to stare at ladies in the street.

"Information asked by a lady or stranger should always be promptly and courteously given.

"A gentleman cannot under any circumstances 'cut' a lady who has bowed to him.

"A gentleman who has rendered any service to a lady whom he does not know will take his leave as soon as his good deed

has been accomplished. She may recognize him the next time they meet or not, as she pleases; it is not considered amiss to do so.

"Do not look back after persons, or walk too rapidly, or talk or laugh so as to attract attention.

"To talk of domestic affairs in a public vehicle or on the street is very rude.

"Never nod to a lady in the street, but take off your hat; it is a courtesy her sex demands.

"A lady should never leave a friend on the street suddenly without an apology.

"If a lady with whom you are walking recognizes the salute of a person who is a stranger to you, you should return it.

"When a lady whom you accompany wishes to enter a store, you should hold the door open and allow her to enter first, if practicable; and you must never pass before a lady anywhere without apology.

"Ladies should avoid walking too rapidly. Loud talking on the street or in public conveyances is a sure sign of bad training.

"No gentleman will stand in the doors of hotels to stare at ladies as they pass.

"Do not eat in the street, or attempt to force your way through a crowd.

"Ladies should never bow to gentlemen unless they are sure of their identity.

"When a lady is crossing a muddy street she should gather her dress in her right hand, and draw it to the right side."

XV

GOOD MANNERS IN CONVERSATION

More than we imagine is revealed by our accent, tone, and speech when we mingle with our friends. Shakespeare has said that "a low voice is an excellent thing in a woman." Indeed, a low, clear voice, with crisp enunciation and agreeable inflection, is an excellent thing in anybody.

The voice is an almost unerring indicator of temperament, if not of character. "When Mary is tired," said a mother, "I know it by the sharpness of her tones." A nervous person, easily irritated, speaks in a raised voice, thin and piercing. A placid, self-controlled person rarely allows the voice to rise above a certain key.

Ill-bred people shout, shriek, and scream. They do not converse. In certain districts of New York, crowded to congestion, women hanging out of windows, in shrill vociferation call to each other, or to their children on the sidewalks. They have never learned the beauty of repose; their emotions are on the surface, and they quarrel or jest in a rough dialect and with a fury of invective that stamps them as ignorant and untutored.

Their children and grandchildren will probably improve in this regard. The influence of the "little school-ma'am" is permeating the republic. She is, bless her heart! the finest force in our Western civilization, and under her hands the children of the lowly, foreign or native-born, are being shaped and molded in good manners, for good citizenship.

Emerson has truly remarked, "A gentleman makes no noise; a lady is serene;" and again, "All that fashion demands is composure and self-content." When we begin to quote from our Sage of Concord we know not where to stop. He says pithily:

"As the first thing man requires of man is reality, so that appears in all the forms of society. We pointedly, and by name, introduce the parties to each other. Know you before all heaven and earth that this is Andrew, and this is Gregory. They look each other in the eye; they grasp each other's hand, to identify and signalize each other. It is a great satisfaction.

"A gentleman never dodges; his eyes look straight forward and he assures the other party, first of all, that he has been met. For what is it that we seek, in so many visits and hospitalities? Is it your draperies, pictures, and decorations? Or do we not insatiably ask, Was a man in the house? I may easily go into a great household where there is much substance, excellent provision for comfort, luxury, and taste, and yet not encounter there any Amphitryon who shall subordinate these appendages.

"I may go into a cottage, and find a farmer who feels that he is the man I have come to see, and fronts me accordingly. It was therefore a very natural point of old feudal etiquette that a gentleman who received a visit, though it were of his sovereign, should not leave his roof, but should wait his arrival at the door of his house. No house, though it were the Tuileries or the Escurial, is good for anything without a master. And yet we are not often gratified by this hospitality.

"Everybody we know surrounds himself with a fine house, fine books, conservatory, gardens, equipage, and all manner of toys, as screens to interpose between himself and his guests.

Does it not seem as if man was of a very sly, elusive nature, and dreaded nothing so much as a full, rencontre front to front with his fellow?

"It were unmerciful, I know, quite to abolish the use of these screens, which are an eminent convenience whether the guest is too great or too little. We call together many friends to keep each other in play, or by luxuries or ornaments we amuse the young people and guard our retirement. Or if perchance a searching realist comes to our gate, before whose eye we have no care to stand, then again we run to our curtain, and hide ourselves as Adam at the voice of the Lord God in the garden.

"Cardinal Caprara, the pope's legate at Paris, defended himself from the glances of Napoleon by an immense pair of green spectacles. Napoleon remarked them, and speedily managed to rally them off; and yet Napoleon, in his turn, was not great enough, with eight hundred thousand troops at his back, to face a pair of freeborn eyes, but fenced himself with etiquette and with triple barriers of reserve; and, as all the world knows from Madame de Staël, was wont, when he found himself observed, to discharge his face of all expression. But emperors and rich men are by no means the most skillful masters of good manners. No rent roll nor army list can dignify skulking and dissimulation; and the first point of courtesy must always be truth, as really all forms of good breeding point that way.

"The complement of this graceful self-respect, and that of all the points of good breeding I most require and insist upon, is deference. I like that every chair should be a throne, and hold a king. I prefer a tendency to stateliness to an excess of fellowship. Let the incommunicable objects of nature and the metaphysical isolation of man teach us independ-

ence. Let us not be too much acquainted. I would have a man enter his house through a hall, filled with heroic and sacred sculptures, that he might not want the hint of tranquillity and self-poise.

"We should meet each morning as from foreign countries, and, spending the day together, should depart at night as into foreign countries. In all things I would have the island of a man inviolate. Let us sit apart as the gods, talking with peak to peak, all round Olympus. No degree of affection need invade this religion. This is myrrh and rosemary to keep the other sweet.

"Lovers should guard their strangeness. If they forgive too much all slides into confusion and meanness. It is easy to push this deference to a Chinese etiquette, but coolness and absence of heat and haste indicate fine qualites."

COMMON ERRORS

In our common talk, if we may come down from Emerson's mountain-top to the valley road of everyday, we must avoid overrefinement as well as overfamiliarity. Certain delicate ladies think it perfectly dreadful to allude to the leg, though they speak openly enough of the arm. Yet the human being is as dependent on legs as on arms, and there is no reason why we should balk at an allusion to Bobby's broken leg, when we would speak freely of Bobby's fractured arm.

Meeting a friend on the street, it is not elegant to inquire, "How are the folks?" That expression is provincial. But we may with propriety ask, "How are all the family?"

"Hadn't ought" is a hopelessly incorrect form, and double negatives are vulgar. A good woman with a heart of gold has not learned in fifty years' intercourse with her kind to pronounce a married friend's title properly. She talks of Miss

Wells and Miss Tucker, meaning Mrs. A lady, for twenty years the principal of a primary school, has never broken herself of saying "Ain't," a word very distasteful in its sound to ears polite.

Yet, no matter how boldly your acquaintance may trample rough-shod the English you love to speak in purity, your duty to good manners and to his or her sensitiveness is greater than the duty you owe your mother-tongue. Unless you are brutally rude you will never correct a friend by introducing the word that has been misused or mispronounced into your own conversation, and giving it in the accepted way. Let your friend say lawr for law, or amature for amateur, or commit any other blunders, but do not appear to observe the lapse.

With children the case is different. Always correct the mistakes of a child. A child is in process of making and must be tutored and trained. Nor should we overlook the fact that children derive a great deal from association and that they unconsciously imitate those with whom they live. Therefore we should sedulously guard a child from companions who use profane or unclean language, this being much more detrimental than that which is merely inelegant.

"Male" and "female" to designate "man" and "woman" have been dropped from present-day speech. This is very modern. So charming a writer as Leigh Hunt, and so delightful a novelist as Jane Austin, made constant allusions to "females" when describing the women of their day.

But do not, dear and gentle reader, give way to the other modern affectation which will have none of us called "ladies" and scorns the good appellation "gentleman." A lady, according to Philip Hamerton, "is a woman in a high state of civilization." The word means "loaf-given." A lady is mistress of her household. She is queen in her own right. That

the word has been tarnished by its application to those who have no claim to it does not debase it; as ever it is pure coin of the realm. A washerwoman may be a lady, and so may any business woman, but in her business capacity she should speak of herself as a working woman, not a working lady, the latter word conveying ease and dignity. A hod-carrier and a day-laborer may be gentlemen in every essential of character, but we use the term men, when we speak of those engaged in tasks, whatever they are, of brain or hand. Every man is not a gentleman, but every gentleman is first a man.

Purposely because I cling to and love these titles I have used them in a book that concerns good manners.

Girls may pardon a reminder that wild exaggeration does not adorn conversation. "Terribly nice," "awfully sweet," "tremendously entertaining," applied to commonplace people and occurrences are open to much criticism. I have heard a girl speak of a magnificent sunset as "awfully pretty," and I once listened aghast to a woman who informed a friend that she considered beefsteak and onions "perfectly divine."

A well-dressed woman who did not eat with her knife remarked to a companion in a restaurant, to the dismay of everybody in the neighborhood, "Them clams is grand!" This is a land where public schools are multiplied and culture is in the air we breathe!

To epitomize, let us try the concrete form once more. Here are a few rules compiled by another writer on the

ETIQUETTE OF CONVERSATION

Dr. Johnson says that in order to converse well, "there must, in the first place, be knowledge—there must be materials; in the second place, there must be a command of words; in the third place, there must be imagination to place things in

such views as they are not commonly seen in; and, in the fourth place, there must be a presence of mind, and a resolution that is not to be overcome by failure—this last is an essential requisite; for want of it many people do not excel in conversation."

The art of expressing one's thoughts in clear, simple English is one of the utmost importance to those who mix in good society. A half-opened mouth, a perpetual smile, a vacant stare, and a wandering eye are all evidences of ill breeding. One should try to repress all excessive emotion of whatever kind. As conversation is the principal business in company, we cannot pay too much attention to it.

Wit in conversation consists more in finding it in others than in showing a great deal one's self; for if a man goes from our company pleased with himself and his own wit he is perfectly well pleased with us.

A gentleman will never permit himself to lose his temper in society, and he will never talk *at* people, or "show off" in strange company.

Women, clergymen, and men of learning or years should always be addressed with respect and attention.

It is bad taste to talk of fevers to a physician, or stocks to a broker, or in fact to talk "shop" of any kind.

Conversation ought not to relate to domestic matters. Yet, as people take more interest in their own affairs than in anything else, it is a mark of tact to lead a mother to speak of her children, or a young lady to talk of her summer at a watering place.

Some people spoil every party they join by making it their only object to prove that everyone present is in the wrong but themselves; such ill-bred and ill-timed argumentativeness should be strictly avoided.

Advice is never to be given unasked, and information should be asked and given with caution.

A gentleman will not make a statement unless he is absolutely convinced of its truth.

He is attentive to any person who may be speaking to him, and is equally ready to speak or to listen as the case may require.

He never descends to flattery, although he will not withhold a deserved compliment.

If he has traveled he does not introduce that information into his conversation at every opportunity.

He does not help out, or forestall, the slow speaker, but in conversing with foreigners, who do not understand our language perfectly, and at times are unable to find the right word, politely assists them by suggesting it.

He converses with a foreigner in his own language; if not competent to do so, he apologizes and begs permission to speak English.

He does not try to use fine language, long words, or high-sounding phrases.

He does not boast of birth, money, or friends.

The initial of a person's name, as, "Mr. H.," should never be used to designate him.

Long stories should be avoided.

One's country or customs should be defended without hesitation, but also without anger or undue warmth.

Scandal is the least excusable of all conversational vulgarities.

When a grammatical or verbal error is committed by persons with whom one is conversing it is not to be corrected.

Words and phrases that have a double meaning are to be avoided.

Politics, religion, and all topics specially interesting to gentlemen, such as the turf, the exchange, or the farm, should be excluded from general conversation when ladies are present.

Long arguments in general company, no matter how entertaining to the disputants, are to the last degree tiresome.

Anecdotes should be very sparsely introduced, unless they are short, witty, and appropriate.

Proverbs should be as carefully used as puns; and a pun should never be perpetrated unless it rises to the rank of witticism.

It is always silly to try to be witty.

It is not polite to interrupt a person when conversing.

Refrain from the use of satire, even if you are master of the art. It is permissible only as a guard against impertinence, or for the purpose of checking personalities or troublesome intrusions. Under no circumstances whatever should it be used merely for amusement's sake, to produce an effect, or in order to show off one's wit.

It is extremely ill-bred to whisper in company.

A gentleman looks but never stares at those with whom he converses.

The name of any person, present or absent, to whom reference is made should be given if possible.

Place should always be given to one's elders.

Death is not a proper subject for conversation with a delicate person, or shipwreck with a sea-captain's wife, or deformities before a deformed person, or failures in the presence of a bankrupt; for, as Heine says, "God has given us speech in order that we may say pleasant things to our friends." We should let it be the object of our conversation to please, and in order to do this we should not converse on subjects that might prove distasteful to any person present."

XVI

CORRECT MANNERS FOR MEN

As men and women live together and society is composed of both, this book has already had a great deal to say about good manners for men. Young men frequently write letters to people who are supposed to know what is right to do or wrong to do socially, and a few hints may not be unwelcome to such inquirers.

One great advantage over a woman is possessed by every man. It is allowed to him as a graceful act, and expected of him as a gentleman, that he shall lift his hat when meeting a friend.

If he pause and converse with a lady on the street he should remove his hat from his head entirely and hold it in his hand. Of course, in extreme cold or stormy weather he is pardoned if he simply lifts his hat and puts it on again, but the most courteous gentlemen I have ever known have insisted on standing bareheaded, in any weather, if conversing with a lady out-of-doors.

A man does not detain a woman on the street in a long conversation. He asks her permission to walk with her in the direction she is going, if he desires to talk.

A gentleman meeting an acquaintance who is accompanied by ladies always removes his hat entirely in a passing salutation, even if he is not acquainted with the ladies.

A gentleman in an elevator, in a shop, office building, or hotel removes his hat if ladies are present.

A gentleman allows ladies to precede him on most occasions. Yet good form obliges him to precede a lady in leaving a crowded building, because if he has occupied the seat nearest the aisle it would cause delay should he stand aside that the lady under his escort might go out first. A man takes the outside of the street in a promenade, the reason for this dating back some centuries to periods when women could not walk on public roads for fear of molestation from rough fellows, and when there were more dangers and perils than there are now. In all circumstances of difficulty or danger a man takes the initiative for the defense of women. It is permissible to a man in circumstances of unusual peril—as when an accident occurs on a train or in a building—to speak to and care for a woman whom he does not know. When the exigency is over he does not presume upon the acquaintance thus made, but bows and leaves her at once.

A gentleman who wishes to call upon a lady asks her permission if he may do so. If he desires to correspond with her he asks the privilege.

If he wishes to escort to her home a lady whom he knows, after an evening meeting or a concert, he requests her consent to accompany her.

In calling upon a young lady for the first time it is the gentleman's duty to ask for her mother, or her hostess if she is visiting away from home.

A gentleman should not take a lady to any place to which he would not take his sister. It should be his first care to guard any woman of his acquaintance from misunderstanding and misrepresentation. He should not ask a young girl to lunch with him alone in a restaurant.

A gentleman does not display the photographs of young lady friends to other gentlemen, neither does he ever speak

of his women friends in public places, or allow anyone to speak slightingly of them in his presence.

When ladies enter a room a gentleman immediately rises and remains standing until the ladies have either seated themselves or passed out of the room. Should they leave the room, it is a man's place to open the door for them. Should they remain, he offers them chairs before seating himself. No gentleman allows a lady to carry a chair from one room to another without offering to relieve her.

A husband, if courteous, is punctilious in offering simple attentions of this kind to his wife, and no man in good health and strength, whatever his age, suffers a woman to do little things for herself in a parlor which he can conveniently do for her.

A man should learn how to place a chair for a lady at a table. It would be the height of ill manners to seat himself at a table before the ladies of the company had taken their seats, and especially he should wait until his hostess is seated.

The foe of all ease of manner is self-consciousness. A diffident man, though a gentleman, often fractures the rules of good breeding.

After the lapse of fifty years an old gentlewoman lately remembered the clumsiness and awkwardness of a certain youthful suitor of hers, and said to me, "Probably Jack would have been my husband if he had not been so bashful. I never went anywhere with him that he did not manage to tread on my dress and tear it, or do some disagreeable thing of that kind."

The man in question who had been much in love with this lady died a bachelor, owing probably to his overwhelming self-consciousness.

Gentlemen should never make long or late calls. One esti-

mable young man whom I recall was the dread of all his friends because he had a habit of making evening calls, arriving about eight and remaining until the stroke of eleven, until everybody was tired out with the monotony of his conversation. Yet he was a well-informed and commendable person, lacking conspicuously the tact which makes life easy and smooth.

A gentleman should never seize the word and monopolize the conversation. This is a very serious fault in a young man. Neither should he linger in his leave-taking.

A man who is calling at a home where there are a number of ladies does not in leave-taking pass around and separately shake hands with everyone. He simply extends his hand to his hostess and takes a general leave of the others with a bow.

A gentleman must never allow a lady to sit backward in a carriage, and must himself sit with his back to the horses if there is not room on the other seat.

A young lady, let it be remarked, should pay this same deference to a married or an elderly one. A gentleman steps from the carriage before ladies in order that he may help them out each in turn. "When a lady ascends a tallyho coach she goes first, a gentleman mounting the ladder one or two steps behind her and keeping her dress in place by his stick. In descending he goes first for the same reason, both going down backward. The companion ways on board ship are mounted in the same manner.

In a street car it is a man's courteous habit to pass a lady's fare to the box if there is no conductor to take it, and he should also step off a car rather than allow a lady to be uncomfortably crowded as she enters or leaves it. He does not, however, offer to pay the fare of any woman not in his family, whom he chances to meet. This is a liberty taken by

some gentlemen under the impression that it is polite for them to pay the fare of a friend. Rather than have a controversy over a trifle, a woman should yield if a man insists, but it is not expected that he will pay anyone's fare but his own and that of ladies who are in his company. A gentleman, of course, pays the fare of a lady whom he is escorting from one place to another, unless it be on a long railway trip, when she usually hands him her pocketbook that he may purchase her ticket.

Young men, from an early age, should accustom themselves to going about with their mothers and sisters. They thus acquire ease and social tact which can be obtained in no other way.

Mrs. Florence Howe Hall in her excellent book on *Social Customs* has a chapter on Washington etiquette, part of which is so interesting that I venture to quote it here.

THE ETIQUETTE OF THE CAPITAL

"The etiquette of Washington differs from that of other American cities; it is customary there for strangers to call first upon the members of the government and on the wives of official personages. For this purpose receptions are held every afternoon, and a special day is set apart for each branch of the government. Thus, Monday is Judges' Day, and on that afternoon the justices of the Supreme Court remain at home and receive callers, assisted by the ladies of their families.

"Tuesday is the reception day of the members of the House of Representatives; Wednesday, of the Cabinet officers; Thursday, of the Senators; and Friday, of the Diplomatic Corps. The President's receptions are usually held on Saturday; and on that day the residents of Connecticut Avenue receive calls. The reason for this very catholic hospitality is an obvious one. It would be impossible for the wives of Con-

gressmen, Cabinet officers, and others to call first upon everyone who came to the national capital; and yet according to our republican theories every American citizen has a right to social recognition at the hands of the rulers whom his voice has helped to elect. Hence the wives of our public servants throw open their houses to visitors on each day of the week during the season, and any person who chooses has a right to attend these informal receptions. According to Washington etiquette all these calls must be promptly returned; as their number and frequency are very great, they make the social duties of an official hostess very burdensome. Such a lady often employs a private secretary, whose duty it is to keep a record of the visits made, visits returned, and those still to be returned.

"The wives of the Cabinet officers recently rebelled against this slavery to the traveling public (for it is nothing else), and caused it to be known that they would not undertake to return calls personally, but that their cards would be sent instead. This course, however, gave rise to some bitterness of feeling among those who did not understand the exigencies of the situation, and who felt themselves insulted, fogetting that a public servant and his wife ought not to be made public slaves.

"The wife of one of our Secretaries of State is said to have seriously injured her health by her punctiliousness in returning all visits. As our country is increasing in population with such rapidity, and as the throng of visitors in Washington is in consequence growing constantly greater, it would seem as if some remedy must be found for this growing evil, and as if the course of the Cabinet ladies was the only one possible for them to pursue.

"When the society in Washington was comparatively small, and the strangers who came to the city in the gay season com-

paratively few, all was very different; but matters have changed very much at our national capital within five or six years. Transient visitors and excursionists now visit it in enormous numbers, and intrude themselves in houses where they have no right to go at all in some instances, and in others only on certain days of the week.

"It would seem as if common sense ought to teach people that to a card reception (that is, where the guests are all invited by card) no one save those specially invited would have a right to go; but the Washington tourist is very unreflecting. His rule of conduct often resembles that of the Irishman—where you see a head, hit it. Where the Washington tourist sees a number of carriages standing before the door of a mansion, he immediately enters thereat; and whether he is one or whether he is two hundred makes absolutely no difference in his view of the situation. The result of his theories is naturally disastrous. No private house can hold an unlimited number of people; and where the uninvited throng in such numbers the invited guests are unable to gain admission.

"A Washington lady received cards for a reception given by an official person. It was a little late when she started, and upon her arrival in —— Avenue she found a surging throng of people in and around the door of the house where the reception was to be held. After striving with the crowd for an hour or more, and reaching only the vestibule of the mansion, she and her escort gave up the attempt to gain further admission, and went home without having been to the party at all! It transpired afterward that an excursion of two hundred people had arrived in Washington on that day, and had attended Mr. ——'s reception *en masse!*

"Thus it is evident that the public abuses its privileges, and if less democratic customs should be adopted the people them-

selves would be to blame. All public libraries and parks are conducted on the theory that the public will respect their own possessions; the moment that they cease to do so, that they begin to abuse the books or deface the beauty of the grass and trees, the free system becomes impossible. It is the same with the freedom of entrance in Washington society. It can only continue while the public are 'upon honor,' and behave like ladies and gentlemen.

"No doubt the tourists are less to blame in regard to their conduct in Washington than might at first sight be supposed. Being strangers in the land, they naturally believe whatever is told them, forgetting that hotel keepers, agents for excursions, hack drivers, and others may, through interested motives, offer them more opportunities of sight-seeing and visiting than they have a legitimate right to do. It is to be feared also that mankind have a tendency to be less careful about their behavior when they are in foreign lands than they would be in their native place, where habit and the desire to appear well in the eyes of their fellow-townsmen act as restraining influences.

"One should always remember that traveling is the severest test of good breeding; the man who does not forget his politeness among strangers, people whom he never expects to see again, will not be likely to forget it anywhere. It is a dangerous matter, too, to imagine that one's behavior in another city or country will not be known at home. This world is a very small place; we are liable, even on the most lonely mountain top, to be seen by an acquaintance; and by some mysterious process of social telegraphy our misdemeanors, if we commit any, reach home as soon as we do, usually increased by kind and friendly report to twice their natural size.

CORRECT DRESS FOR MEN

Briefly speaking, a man wears evening clothes after six o'clock, and business clothes up to that hour. A great deal of amusement was occasioned in this country some years ago by the report that in a certain inland city one of the prominent society gentlemen put on evening clothes to meet a distinguished visitor at noon. This should never be done. What is strictly called a dress suit is intended only for evening wear.

Some years ago in a little village in Germany the son of the pastor decided to seek his fortune in America. It was a family of simple tastes and great poverty. Father, grandfather, and great-grandfather had been village pastors. The present youth was the first to break the line of succession. He wished to migrate, found a new home, and make a fortune in the golden land beyond the sea. Great was the solicitude of his parents and friends that he should be properly fitted out for his appearance on these shores. The mother procured what she supposed to be an accurate fashion plate, and with the aid of the village tailor she made for her son several well-fitting and durable suits modeled after the traditional dress worn by Uncle Sam in all of the pictures familiar to our eyes. When the unfortunate youth, thus arrayed from top to toe, landed in New York he found himself followed on the streets by a curious, jeering crowd. He had no money to buy other clothing, and was obliged to wear out the ridiculous costumes in which the loving hands of the people at home had dressed him. Going to the far West, he became in time a man of large wealth. Sons and grandsons have graduated with honors from the great Eastern universities, but all have inherited the absolute horror and distaste of their father for anything resembling evening dress, the costume of Uncle Sam being not unlike, so far as cut is concerned, that worn indifferently by

waiters at the Waldorf and gentlemen who go to parties in the evening.

What is called a dinner coat, or Tuxedo, is a modified form of the dress coat. It is a comfortable garment, is worn by youths before they adopt the full dress coat, and is always a very attractive garment for a man. Men who are particular in dressing for dinner in the evening at home—such men being largely in the minority in America—always put on, when there is no company, a dinner coat. The Norfolk or plaited jacket, or the single or double-breasted sack coat is admirable for golf, wheeling, or any such summer outing. Negligee shirts have largely supplanted the old stiff, starched shirt once thought the only thing for a man to wear.

A frock or Prince Albert coat is worn with a high hat, never with a soft hat or derby. At present there is more ornamentation allowed in the matter of waistcoats and more color is introduced than was formerly considered good taste. In business wear a rough cheviot or other good-wearing material. Elderly men like the frock coat.

Conspicuous jewelry is exceedingly vulgar for men. The only place in which a man has much chance to show his taste is in the choice of his ties, cravats, and hosiery. Men are as particular as girls with regard to what they wear in these particulars.

As fashions continually change, the best plan is to wear something that will not make the wearer especially conspicuous and which will still be in good taste.

THE BACHELOR AS A HOST

In these days the bachelor apartment house has come to be a feature of American life. The thronging to cities of men who are away from home has made imperative some pro-

vision for them other than the ordinary boarding house. Men who are sufficiently well off to marry are often, and we think unfortunately, so comfortable in their bachelor homes that they shirk the obligation of asking some woman to be the queen of the home, and thus they sacrifice the honor they might have as head of the house.

A bachelor apartment house may consist of several rooms *en suite* or simply of a single room and bath. Sometimes several unmarried men club together and rent an apartment, having a man or an elderly woman to relieve them of care, keep the apartment in order, and perhaps do the cooking. Quite often men get their meals outside, lunching or dining or breakfasting at a convenient restaurant.

Should a bachelor desire to give a party or a reception, he must first secure a matron of his acquaintance to act as chaperon for the affair. This lady will take entire charge for the evening, and will relieve the situation of all embarrassment for the girls or young men whom the bachelor host invites. He may properly provide exactly such a supper or such a spread by way of entertainment as would be given anywhere else by anyone else.

A bachelor may also, if he please, entertain his friends at a popular restaurant or inn, always asking congenial people, and being sure that the proper chaperon is provided.

XVII

MORE ABOUT CHILDREN'S ETIQUETTE

EARLY in this book we have had a chapter on good manners for children. It is in order here to introduce our little men and maids again, for they are always running in and out of the home, and form the most beautiful part of our domestic life. They also form by far the most important part of it, for we older ones are fast passing from the stage, while they are coming on. In a few years they will take our places. Good manners will prepare them for life's duties.

Fancy, if you can, a world without children; never a little foot going patter, patter, patter, up and down the stairs, never the gleeful laugh of little children, never the innocent faces sparkling and dimpling with joy, nor the tiny hands tugging at the mother's skirts. The children are so dear, and childhood is so sweet, that only cynics turn away when eager voices call and the little people claim attention.

SHALL WE GIVE A CHILDREN'S PARTY?

Dorothy is six years old. On her birthday she wishes to have a party. So Gladys, Barbara, Margaret, Helen, Lucy, and Eleanor are invited, and also Francis, Johnny, Edwin, Max, Hans, and the other little boys who live in Dorothy's neighborhood. If there are small cousins they are asked, too.

Dorothy's mother probably writes the little notes of invitation, as fingers that have only been taught in kindergarten

have not learned to hold a pen. The notes may be rather formal, thus:

Dorothy Prentiss
asks the pleasure of
Gladys Martin's
company at her birthday party,
Monday afternoon, April tenth,
from three until six o'clock.

Or her mother—and this is the prettier—may write to Gladys's mother, and to the other mothers, saying:

Dear Mrs.——:

My little Dorothy will be six years old next Monday, and she is to have a little party. May Gladys come? The hours will be from three until six.

Truly yours,

Eleanor Prentiss.

A child a little older who has learned to write may send her own notes. She should have her stationery with a little picture in the upper left-hand corner, and may say, "Please come to my party," or something else just as simple.

Children should be daintily dressed to go to a party, but should never be overdressed or have anything on that they must worry about or take special care of.

Two stories occur to me as I think of children's parties. One related by an elderly lady, an incident of her childhood, illustrates the inflexible and Spartan severity of some mothers in a day happily past. This anecdote is the incident of fifty years ago. Little Mary, aged seven, had a birthday party, and her little friends were all invited and all came. Unfortunately, Mary that afternoon disobeyed her mother, who

promptly took her and gave her a whipping. "I remember," says the lady, "the awe and consternation of that moment as if it were yesterday—Mary dragged and reluctant from the company of her little guests; the sound of the sharp blows of the maternal slipper, the agonized screams of the child. Some of us cried, some sat mute, one went home. By and by Mary came back red-eyed, and, O! so deadly ashamed. It was a spoiled party, and we all hated it. We were glad when we were sent for to leave that house."

Think of such discipline—a child whipped on the day of her own birthday party, at the very time! In *Holiday House*, a children's classic most older people have enjoyed, a stern nurse chastises two little sinners and sends them to bed because in their parents' absence and without leave they have filled the house with their little friends. No supper is provided for the small guests, but the little host and hostess are not punished till the guests are gone.

The other story, a very beautiful one, is related of that most popular and beloved among American women, Mrs. Frances Folsom Cleveland.

Mrs. Cleveland's little daughters had a party to which were invited all the children of the place where the ex-President and his family lived. The lady who had been first lady of the land makes no social distinction where children are to have a merry time, and *all* the little folk were asked. Among them were the children of a poor man who lived down the street and the daughter of a wealthy man who was at the opposite end of the social ladder. The latter was a little snob. "Mrs. Cleveland," she said, "I am sure my mamma would not like to have me at the party with those —— children." "Ah, my dear," said Mrs. Cleveland, "I didn't know. I am so sorry. You must not stay another minute. You must go

straight home." And straight home went the mortified little lady, escorted by her maid.

To entertain children some older person at the party must conduct the games. None are better than the old ones that children have played for generations. "Oats, peas, beans," "Little Sally Waters," and "Going to Jerusalem."

A lady who can tell stories often entertains the children of the party. There may be a fish pond or a grab bag, or if papa has a deep purse he may, as one father I know has several times done, engaged somebody who has a trick of sleight of hand to furnish the fun.

For the supper chicken bouillon, dainty little sandwiches, bonbons, cakes, and ice cream will furnish a very satisfactory menu. Nothing very rich or very indigestible is permissible at a children's party, but there must be a birthday cake with candles lighted for every year and one over for the life candle.

CHRISTMAS

Christmas crowns the year, and Christmas is the festival of the world when we gather around the manger of Bethlehem,

"When the star reigns its fire and the beautiful sing."

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid.
Star of the East the horizon adorning,
Guide where our infant Redeemer was laid.

"Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall!"

I am glad when I think of Christmas, with its message of peace and good will reaching every land, so that the little ones in the Far East and the children in the red man's tent and the children in the great cities, and in the lonely farms, and on

ranches in the Southwest, and in the orange groves and the vineyards, may keep the happy day.

THE SPELL OF MERRY CHRISTMAS

'Tis the time of year for the loving-cup
To pass from hand to hand,
When the sounds of wassail and revelry
Are echoing o'er the land.
For North, where the skate skims the mere,
And South, where the redbird sings,
A pulse of cheer to the waning year
The Merry Christmas brings.

'Tis the time of year for the open hand
And the tender heart and true,
When a rift of heaven has cleft the skies
And the saints are looking through.
The flame leaps high where the hearth was drear,
And sorrowful eyes grow bright,
For a message dear that all may hear
Was borne on the Christmas light.

'Tis the time of year for the cordial word
And the grace of the lifted load,
For brother to come to brother's help
On the rough and stony road.
'Tis time to bury the ancient hate,
And to make the quarrels up;
No grudge has room where the roses bloom
Round the Christmas loving-cup.

'Tis the time of year for children's joy,
And all in a scarlet row
The stockings hang in the ingle nook,
And the dreaming faces glow,
And the children turn and laugh in sleep,
To-morrow will be so gay;
For there never is mirth in this queer old earth,
Like the mirth of Christmas Day.

'Tis the time of year for the sweet surprise,
For the blessing we did not see,
Though straight from the infinite love of God
'Twas coming to you and me.
'Tis the time for seeking once again
The sheen of the Bethlehem star,
And for kneeling fain, with the age-long train,
Where the Babe and Mary are.

'Tis the time of year for the loving-cup,
When the holly berries shine,
And with shout and song of man and maid
The cedar and fir we twine.
Ah! pass the cup from the frozen North
To the South where the robin sings,
For a pulse of cheer to the waning year
The merry Christmas brings.

By a beautiful road our Christmas comes,
A road full twelve months long,
And every mile is as warm as a smile,
And every hour is a song.
Flower and flake and cloud and sun,
And the winds that riot and sigh,
Have their work to do ere the dreams come true
And Christmas glows in the sky.

The holly and cedar and mistletoe,
They thrilled when the nights were chill,
For the maiden's glance and the madcap dance
And the lover's foot on the sill.
For the Christmas mirth the brave pine grew,
Serene and straight and tall;
The deep woods knew in their dusk and dew
When the dearest of days would fall.

THE CHRISTMAS TREE

THE CHILDREN'S PARTY

To the beautiful home our Christmas comes,
To the home that is safe and sweet,
With its doors ajar for the beam of the Star,
And its corner for love's retreat.
There the mark on the wall for the golden head
Is higher a bit, for, lo!
Between Christmas coming and Christmas sped
There's time for the bairn to grow.

Our Christmas comes with a royal grace,
(Forget the ancient grudge!)
'Tis the open hand that must bless the land,
(Uplift the toiling drudge!)
And who that has gifts shall hold them back,
And who that has cheer shall wait,
When there's joy in the sky, and the ill things fly,
And the Christ-Child knocks at the gate.

'Tis a beautiful time when Christmas comes
All up the street and down,
For hearts alight make faces bright
When Christmas comes to town.
Neighbor and friend in gladness meet
And all are neighbors dear,
When the Christmas peace bids evil cease
In the holiest day of the year.

The fair white fields in silence lie,
Invisible angels go
Over the floor that sparkles hoar
With the glitter of frost and snow.
And they scatter the infinite balm of heaven
Wherever on earth they stray,
And heaven's own store of bliss they pour
On the earth each Christmas Day.

'Tis a beautiful task our Christmas brings
For old and young to share,
With jingle of bells, and silvery swells
Of music in the air.
To make the sad world merry awhile,
And to frighten sin away,
And to bless us all, whate'er befall,
Is the task of Christmas Day.

THE CHRISTMAS TREE

Straight and green and spicy and sweet, the Christmas tree must be brought and set up in the house. The twinkling tapers should star its boughs and every branch be loaded down with gifts. If there are children in the house they must make gifts to each other and to their parents, and the tree will not be complete unless there are gifts on it for other less fortunate children.

THE SUNDAY SCHOOL FESTIVAL

Thousands and tens of thousands of children anticipate the Christmas festival in the Sunday school with an eagerness older hearts cannot feel. But look back, you who are in the thick of the battle, bearing the burden and the heat of the noonday, and try to be again as you were, when your years were very few. The best thing Christmas does for you and me is that it wakens chords that have been dumb, and that all melodies make their music for us, so that we step along with the exhilaration and positive delight we had in our early days. In the joyous kingdom of the Child who was born in Bethlehem of Judea we are children again. So we pray that Christ may be born anew in our world-hardened hearts, that souls annealed by selfishness, and shriveled by greed, and atrophied

by sin, may become soft and tender once more, as we kneel before the little Son of Mary.

A Sunday school festival may be of two kinds. We may so order it that every child shall receive a gift, a box of candy —which is a great treat to children who seldom taste it—a toy, a doll, a pair of skates, or something a child longs for to wear, and this is a good way when our children come from homes of want and poverty. Even then they will wholly miss the subtle gladness of Christmas, if we do not so plan that they shall have their little offerings for others poorer than themselves which they may give.

The children of comfortable homes who have had a Christmas absolutely crammed with pleasures, so there is danger of their being surfeited with gifts, should be encouraged to make the Sunday school festival a fête for others. They should bring, as a substitute for gold, frankincense, and myrrh, their toys and dolls, their treasures, and also, bought with their own money, something very useful for poor and desolate children.

No Christmas, either in the home or the Sunday school, is complete if it lacks the essential of self-denial. Our blessed Lord came not to be ministered unto, but to minister, and we, who would follow in his footsteps, must always count ourselves happy when our service costs nothing.

A CHRISTMAS BASKET

Among the pleasant things devised by one Christ-loving woman has been the sending of a Christmas basket, filled with dainties, to a family who have few luxuries. She seeks out a desolate family, and packs her basket with a turkey, ready for the oven, cranberries, celery, potatoes, and turnips being added, with a generous mince pie. In the little spaces are cookies and nuts and raisins, and a letter containing a message

of hope and cheer. This basket is set down at the door, a vigorous knock is given, and then the donor hides until sure that the basket has been secured by the right person. Who sent it is a secret that the letter does *not* disclose.

Among the most desolate households in any town or village are those of men who have been sent to prison for crimes. With the breadwinner shut up behind stone walls, wife and children suffer very great privations, enduring as well the shameful stigma that is so hard to bear, the token that something worse than death has torn away the one who was their main support.

Such families should be commiserated and assisted. If you cannot do this in person, do it through the Volunteers of America. Mrs. Ballington Booth, of that organization, is called "Little Mother" by prisoners from Maine to California, and she will put anyone in communication with destitute and down-hearted people at Christmastide. So, too, will *The Christian Herald,* which has its multiform ways of wisely helping the heavy-laden children of men.

GOOD MANNERS IN CHARITY

"Let not your left hand know what your right doeth," is the maxim that is most important in charity. When our almsgiving is proclaimed as with the sound of a trumpet it ceases to be spontaneous kindness and becomes vulgar self-praise.

> "Give as the morning that flows out of heaven,
> Give as the waves when their channel is riven,
> Lavishly, utterly, carelessly give."

Give lovingly. Give as it has been given unto you and me. Not grudgingly must we ever give, remembering that our Lord loves and owns a cheerful giver.

"I wish," sorrowfully said a man whose estate is vast and whose wealth is counted by millions, "that I had learned to give when I was younger, for I cannot give it now."

Such a man, grasping his money with a despairing clutch, is a pauper for all his wealth.

The woman whose name is honored in every American home, Helen Miller Gould, who makes her wealth so helpful in many necessarily conspicuous directions, also aids in sweet silent ways a host of people to whom her acts of gentle thoughtfulness are a ceaseless blessing.

Good manners in charity and in our

GIFTS TO MISSIONS AND CHURCH WORK

will keep us from frowning stonily when the contribution box comes round, and will send us to the parlor to meet and welcome the missionary collector with a cordial hand and a smiling face. As she trudges patiently from house to house she is often shown that her errand is not popular, and names are handed her in condescension and patronage, or with an evident resentment of her importunity. Good manners here are good morals too. If one must refuse, do it with regret and graciously. If one gives, let it be systematically, the amount periodically laid aside, and therefore ready to be donated at the proper moment.

ENTERTAINMENT FOR CHILDREN

To go back to the children. Why not try to make them happy at Christmas and all the year round in some natural way? Stop saying "Don't." Oftener say "Do." Live with them, bear with them if they are boisterous. Noise, if it be mirthful, and not quarrelsome, belongs to the season of childhood. Teach them to be considerate, and not to make a noise at the wrong times and in the wrong places.

Here are some agreeable games for winter evenings, games that the whole family may play as well as the children.

TWO OR THREE GAMES

There is a new game called "Spelwel" which cleverly teaches people how to spell correctly. It is played by means of cards, and may be bought at any store where toys are sold. "Pit" and "Flinch" create a good deal of fun.

A narrative game played with pencil and pad is amusing. It may be styled "Miss Constance Cary's Haps and Mishaps." Have slips of paper ready, on which are written words, like "street car," "shopping," "accident," "old friend," "hansom cab," etc. Each person writes something bringing in the word desired, and, folding over what is written, passes it to a neighbor. In the end the haps and mishaps of Miss Constance create a good deal of innocent diversion.

Mrs. Sherwood in one of her books tells of a good animal game:

"The game called 'The Language of Animals' is one for philosophers. Each player takes his pencil and paper, and describes his feelings, emotions, and passions of an animal as if he were one. As, for instance, the dog would say: 'I feel anger, like a human being. I am sometimes vindictive, but generally forgiving. I suffer terribly from jealousy. My envy leads me to eat more than I want, because I do not wish Tray to get it. Gluttony is my easily besetting sin, but I never got drunk in my life. I love my master better than anyone; and if he dies, I mourn him till death. My worst sorrow is being lost; but my delights are never chilled by expectation, so I never lose the edge of my enjoyments by over-raised hopes. I want to run twenty miles a day, but I like to be with my master in the evening. I love children dearly, and

would die for any boy. I would save him from drowning. I cannot wag my tongue, but I can wag my tail to express my emotion.'

"The cat says: 'I am a natural diplomatist, and I carry on a great secret service so that nobody knows anything about it. I do not care for my master or mistress, but for the house and the hearth rug. I am very frugal, and have very little appetite. I kill mice because I dislike them, not that I like them for food. O, no! give me the cream jug for that. I am always ready to do any mischief on the sly, and so, if anyone else does anything, always says, "It was the cat." I have no heart, by which I escape much misery. I have a great advantage over the dog, as he lives but a few years and has but one life. I have a long life, and nine of them; but why the number nine is always connected with me I do not know. Why "cat-o-nine tails"? Why "A cat has nine lives," etc.' "?

XVIII

GOOD MANNERS IN BUSINESS RELATIONS

An army of people maintain in this busy land the relations that exist between employer and employed. Every ferry and railway carries morning and evening a mighty host of young girls who are going to business.

From certain occupations men have been almost crowded out, owing to the latter-day situation which has forced woman into the labor market. Other people recall days when a gentlewoman obliged to support herself had few openings where she could do so agreeably and gain adequate remuneration for her toil. A widow kept a lodging house or took in boarders; a spinster opened a school or found a position. If she had acquired those accomplishments she taught music or painting. Being unskilled in other crafts, hundreds of women kept the wolf from the door by means of the little needle that they handle well.

To-day women may select from numerous varieties of well-paid work that which suits them best. A large percentage of high school graduates immediately enter on business life. Men still monopolize every field that requires physical strength and uninterrupted endurance. They are still, it must be admitted with a blush, the superior of women in staying power, accuracy, and diligence. Doubtless this is why a man commands higher pay than a woman. But this is a wide theme, apart from our present consideration. Both man and woman must take pains in order to succeed.

THE ATTITUDE OF THE YOUNG WOMAN IN BUSINESS TO THE MEN AROUND HER

Suppose a young girl, not very long out of school, enters a newspaper office as a reporter, or a shipping office as a stenographer, or a department store as a clerk. Her first temptation is to expect certain concessions and courtesies on account of her sex. If she is late on reaching her desk, or keeping her appointment, or arriving at her post, she feels aggrieved if reproved, and, if she be a second-class person—second-class in good sense, in training, and in behavior—she pouts, tosses her head, mutters, and shows herself annoyed. If she be a thorough gentlewoman she admits the justice of her treatment and tries to do better. Sentiment and business are not allied.

As a business person, a girl is a cog in the machinery; she is simply there to fulfill her part. Therefore, a girl's whole attitude to the men around her, her fellow-clerks and her employers, should be strictly impersonal. In the countingroom and the store and the factory she is not to look for compliments nor to accept special attention. Old romances which described how rich merchants fell in love with pretty saleswomen and married them have turned many a foolish head. As a rule, employers are married already, or are bachelors from choice, and their home relations are separate from their business relations.

A young girl going to business should be neat and trim; wear clean shirt-waists, tidy dresses of black stuff preferably, made in walking length, and her feet should be comfortably shod. No matter what she may economize in, she should take care to wear an easy, well-fitting shoe. An angel from the skies, compelled to work all day in a department store, would cease to be angelic in tight shoes. The girl should dress modestly, comfortably, and unobtrusively. Her hair should

be neat. Her jacket and hat should be in the approved style, which for business purposes is never bizarre or conspicuous.

The clerk who is valuable to her employers is the clerk who knows her particular stock, keeps it in businesslike order, and never makes a mistake. She is also the clerk who can sell goods both to those who desire to buy and to those who are hesitating and reluctant.

It is not etiquette for saleswomen to gossip behind the counter about affairs of their own while customers vainly demand to be waited upon.

No woman, or man either, is well-mannered who does not give entire attention to the thing on hand.

A stenographer is in some sort a private secretary. She must be above noticing matters that are the concern of the firm, about which she may have occasion to write letters. When she leaves the office she leaves its business behind her.

To accept invitations from her employers or from fellow-clerks to go with them to luncheon or to attend places of amusement with them after business hours is a violation of etiquette. As employers they have no right to give, and as employee a young woman has no right to receive, this sort of attention. Of course, this rule is more rigid in a great city than in a little village where friendly acquaintance may modify the situation, but as a rule business must have its strict limitations. Country girls coming to town must not be dazzled by the civility of associates, which means no gallantry, but is only the urbane manner of well-bred men when addressing women.

Neither need a girl go about with a chip on her shoulder, suspicious of every courtesy and rejecting every kindness. She must, I repeat, be impersonal. Her duty is to earn her stipulated wage by the conscientious and faithful performance of her daily tasks.

A saleswoman must show good manners in waiting on her customers. She must not discriminate between customers on account of their dress. She must be as polite to the woman who spends five cents as to her who spends five dollars.

To snub a customer or to show crossness or irritability to a customer who does not buy, and to exchange covert glances of amusement with fellow-clerks if a customer is at all eccentric, are all breaches of etiquette that are inexcusable.

GOOD MANNERS ELSEWHERE

The manners of women to one another in other branches of trade are open to criticism. The dressmaker who blandly promises to finish a gown on a stated day, and mendaciously disappoints a patron, shows very bad manners indeed. Equally the lady who ignores her dressmaker's appointment, and arrives an hour too late, shows herself a person of inferior breeding.

Appointments in business must always be kept punctually, or there is a violation of courtesy. A woman may not rustle into her dentist's office a half hour late, and expect that his chair will be vacant.

Good manners between the railway officials and the traveling public exact courtesy on both sides. Superfluous questions should not be asked. Civil questions should be pleasantly answered.

Good manners forbid a passenger to storm at a forgetful conductor on a street car. The conductor if well-mannered will, if possible, treat every passenger with politeness as a guest of the road that employs him.

In brief, good manners in business are simply condensed common sense. They minimize strain and forward the advance of the world's incessant work.

XIX

GOOD MANNERS WHEN ALL BY OURSELVES

So much more of our lives is spent at home than can ever be passed abroad that it is more than important to cultivate good manners there. Unless people living in the intimacy of the same family, under the same roof, exercise a good deal of self-control, or unless they are exceptionally congenial and amiable people, it will be difficult for them to live without some friction. This is more or less the case wherever family life exists, and it is emphasized where people of strong wills and impulsive temperaments happen to form the family group. Unless each member of the circle makes it a matter of conscience never to speak hastily and never to oppose another with any bitterness, and frequently to yield where self-assertion is natural, there will not be peace.

A mother was one day speaking of her two young daughters. She had occasion to leave home for a visit of some weeks, and she said, "Margaret is the more executive and the better administrator, but Mary is the more conciliatory and gets on better with the children, so that I think I shall leave the house in her hands."

It is a great gift, this of conciliating instead of opposing, of never showing any rough edges or sharp angles, and going on in the daily routine with gentleness and without disturbance.

A good deal has been said, and well said, upon the subject of good manners shown by the young to the old. Everyone

knows that deference from youth to age is a pleasing quality, and everyone agrees that young people should bear with patience the caprices and unreasonableness of those who are older.

It is not easy for some people to grow old, and they are continually fretting against the irksome restraint of their years, nor do they understand that it is a necessity of nature that in time each person must give way to the younger generation. Those fortunate beings who are in the heyday of life's morning, with the whole landscape of their life stretching out before them, should, indeed, wait with courtesy upon those who are older, and who feel upon their brows the cold sighing of the evening breeze. Nevertheless, old people need to be reminded that they are often very trying, possibly inexcusably trying, to their juniors.

If anyone, whether man or woman, begins to realize that he or she is growing difficult to live with, that one should stop short and see what may be done to remedy this wrong situation.

Everything about our age is relative or comparative. To the girl of sixteen, the woman of twenty-five or thirty is mature and the woman of forty or fifty is old. A little girl said to her mother one day in answer to a reproof, "Of course things look very different to me from the way they appear to an old lady like you." But the mother was not yet middle-aged, though she seemed old to her little daughter.

As one goes on, forty, fifty, and sixty years in turn do not seem old. A lady of seventy wrote to a friend, "You must make haste and do something worth living for before you are old." Old in her view was in the neighborhood of ninety. I have known a woman ninety-three who said she felt young.

People beyond threescore and ten often feel very young,

for the soul does not age with the body, and while the house we live in falls apart the soul is going on to immortal youth.

When people begin heartily to resent offers of service from young people, when they watch with pained distress the lessening of the sight or hearing, when they find that they can no longer undertake the task that once they dashed off like feather weights—when, in short, they begin to feel that they are old, then is the time for them to be vigilant lest they become tyrannical.

Each generation has its own standards, its own ways of looking at things, and the old should hardly expect from the young the same formality which they were taught. A little frivolity is to be expected in the young; a thoroughly staid, severe, and solemn young person is an anachronism.

There are lovely old people who are the centers of attraction in the homes where they live. Their presence imposes no restraint on the others and they thoroughly enjoy every day.

Mr. Augustine Hare has written a memoir of a very charming old lady, Mrs. Duncan Stewart, who when long past eighty was asked by a friend if she still found life entertaining. "Ah," she said, "it is so interesting I shall enjoy my life to the very last dregs."

People who are enjoying life are seldom hard to live with. Those who are continually imposing a restraint on those around them, making life a burden to others, are not themselves enjoying their days as they might; and here it is that the old people in the home may be cautioned against undue enforcing of their theories and their wills upon others. Especially must they be careful if they are depressed and sad.

Homes which are composed of parents and children are the ideal homes. Yet there are many homes which must, in the nature of things, be made up of fragments from other homes.

So many dear ones have died, so many have been scattered, such changes have come, that there is often just one here and one there, perhaps an old-maid aunt, perhaps an old bachelor, perhaps a widowed sister, and several such people have come together and must form a home. They more than others need to be careful how they conduct themselves in the daily tenor of their lives. Their behavior is a test of their breeding.

Good manners at their best will lead us never to omit thanks for any courtesy, nor to forget the usual forms of morning and evening salutation; to give no needless trouble to servants, and, so far as possible, daily to do that which is right.

"As much as lieth in *you*," says the Scripture, "live peaceably with all men."

No slight thing is more trying than the habit of infringement upon the hours of meals in the home. Some people seem to have no conscience about this. They are never in time for breakfast, dinner, or tea. The man lingers late at the office, loses his train, and comes home to find the dinner cold or overdone. A little pains on his part would have brought him home by an earlier train. Why should lovers take such pains to carry flowers and little presents as graceful surprises to the girls they are courting, while husbands so seldom think to stop when they pass a florist's shop? The wife not less than the sweetheart enjoys the surprises of a little gift when there is no anniversary or especial reason to bring it. Why should not the wedding anniversary and birthday be kept as festive days in the home? Why should we so often ignore the fact that we are simply living, and working, and saving, while life itself is drifting by and we are getting little good from it?

Successful home life requires as much attention and care as successful gardening, or successful business life, or success anywhere else.

HUSBAND AND WIFE

A husband should never cease to be a *lover,* or fail in any of these delicate attentions which are due a wife, and which are doubly due her as wife and as woman.

An unkind word should never be said to the wife, or of her.

It is wrong to jest with one's wife upon subjects in which there is danger of wounding her feelings.

It is foolish to praise some virtue in another man's wife before one's own.

A husband ought not to reproach his wife with personal defects, physical or mental, or upbraid her in the presence of servants or strangers, or treat her with inattention in company. He should always speak of her to strangers as Mrs. ——, and to servants as "your mistress," or Mrs. (giving her surname).

A lady will always speak of her husband as Mr. (with surname), except to very intimate friends.

To wait for her husband at meals, to ask his advice upon subjects about which she is not certain, to dress for him, and to pay him all the respect that she did during their engagement, are among the many courtesies that a woman practices toward her husband.

When once a man has established a home his most important duties have fairly begun. The errors of youth may be overlooked; want of purpose, and even of honor, in his earlier days, may be forgotten. But from the moment of his marriage he begins to write his indelible history; not by pen and ink, but by actions—by which he must ever afterward be reported and judged. His conduct at home, his solicitude for his family, the training of his children, his devotion to his wife—these are the tests by which his worth will ever afterward be estimated by all who think or care about him.

Having reminded the old that they should be polite to the young, we may again enforce the propriety of

COURTESY TO THE AGED

Never allow yourself to retain a seat while old persons, no matter who they are, are standing. The door should always be opened for them, and every possible assistance rendered them.

It should not be forgotten in making inquiries at a friend's house to ask after the older members of the family. They should always be remembered in invitations.

In conversation, no matter how tiresome people may be, those to whom they are talking should show good breeding by listening politely and attentively.

One's elders should never be contradicted. They are to be given the preference in everything. If they have peculiarities, we have them too; nor are the peculiarities of old folk a proper subject for criticism or mirth. Only an ill-natured and heartless boor will under any circumstances make fun of the old in any way. An old person should be always spoken of, or to, by his or her full name.

XX

HERE AND THERE ALONG THE WAY

So lovely a function as a girl's coming-out party should not be omitted from a book of this intimate and friendly character. When a matron wishes to present her daughter to society she gives a reception for the purpose.

The rosebud garden of girls is so beautiful that the most blasé likes to be invited to a débutante's party. In Mr. James Lane Allen's delightful book, *The Mettle of the Pasture,* there is a coming-out party at which three radiantly charming women of one house are in line, the grandmother, the mother, and the daughter, each the most beautiful type of her years.

A mother, as I have said, issues cards for her daughter's début, and the affair is usually set for a winter afternoon. January and February are the popular months.

The young lady is dressed in white, and holds a bouquet. She stands next her mother, and next to her may stand in the receiving line several of her girl friends. After she has been thus presented she is eligible in society as one of its members, and may go anywhere, to dinners, companies of every kind, house parties, or to any function agreeable to herself, always under the guardianship of her mother.

THE DÉBUTANTE

in her first season is an object of peculiar interest. She has been in the background; now she is on the center of the stage.

Let us hope that she may not marry until she has had several seasons. She should have a happy time as

THE DAUGHTER OF THE HOUSE,

its chief pride and ornament, her father's darling, her mother's second self, her brothers' comrade, and her sisters' delight. A long girlhood is a season of calm spring and early summer, and girls lose their birthright who do not enjoy it to the full.

A CHRISTENING

Dean Alford has written a very beautiful hymn, on the baptism of a child, which introduces the infant into the fellowship of the Church of God. Where people do not believe in infant baptism, as some excellent branches of the evangelical Church do not, they none the less, without the ceremony, *dedicate* their little ones to the Lord's service. If you wish to have a christening party this is the way to manage it, as done in the most exclusive circles at home and abroad:

Not long after the birth of a child friends of its parents call and leave cards, inquiring after the mother and child. When the mother reenters society she leaves cards with her acquaintances. The child is usually christened when it reaches the age of one month or thereabouts; but if it seems likely to die the ceremony may take place as soon as a clergyman can be procured. The godparents are usually immediate relatives or friends of the parents. The selection of godparents is often a matter of considerable delicacy and difficulty; for many people are reluctant to accept the office, while others again, who think they have a strong claim to the honor, are offended if they are overlooked.

Formerly there were two godfathers and two godmothers. Now, if the infant be a boy, he has two godfathers and one god-

mother; and if a girl, then the order is reversed. The godparents are chosen from the relatives and friends of the parents. For the first born the sponsors should be near relatives, preference being given to the father's family. It is not advisable to choose elderly people for this office; for, although its duties are supposed to cease with confirmation, yet the association often lasts a lifetime, and kindly help and counsel may be given in later days by the godparent to the godchild, should the battle of life prove hard, should parents die, or friends depart. At a baptism which took place in 1744 the sponsors must have been very aged relatives, judging from their kinship to the infant. Its godmothers were three in number—its great-great-grandmother, great-grandmother, and great-great-great-aunt. Its great-great-great-great-uncle and two of its great-great-uncles were the godfathers.

That it was the general custom for the baptism to take place very soon after the birth may be gathered from Mr. Pepys, who writes in his voluminous Diary: "We went to Mrs. Brown's, where Sir W. Pen and I were godfathers, and Mrs. Jordan and Slopman were godmothers. I did give the nurse five shillings, and the maid two shillings. But, inasmuch as I expected to give the name to the child, but did not, I forebore then to give my plate which I had in my pocket, namely, six spoons and a porringer of silver."

The presents at christenings are generally either a silver basin or spoon, or a knife, fork, and spoon, or a silver mug and a Bible in elegant binding.

The christening ceremony in England and her colonies takes place in a church or chapel, and varies according to the customs of the religious denomination to which the parents of the infant belong. After it is completed the guests are entertained at luncheon, or invited to a dinner in the evening, in

honor of the child. The officiating clergyman is asked to these entertainments, where the infant and the christening presents are usually exhibited.

In many parts of America the christening ceremony takes place at the house of the parents, who send out engraved or written invitations.

DEAN ALFORD'S BAPTISMAL HYMN

"In token that thou shalt not fear
Christ crucified to own,
We print the cross upon thee here,
And stamp thee His alone.

"In token that thou shalt not blush
To glory in His Name,
We blazon here upon thy front
His glory and His shame.

In token that thou too shalt tread
The path He traveled by,
Endure the cross, despise the shame,
And sit thee down on high;

"Thus outwardly and visibly
We seal thee for His own:
And may the brow that wears His cross
Hereafter share His crown."

FASHIONS IN NAMES

There is mutation of fashion in our Christian names. Many of us bear family names, as Ruth, Eleanor, Janet, Margaret, Mary. The latter is the favorite name for women in Christendom, being the name of her who bore our Saviour. Hebrew women are often called Sarah, Rachel, Hannah, Leah, Rebekah, after the Old Testament heroines, but they have no monopoly of these beautiful names.

In naming a child, a boy or a girl, parents should avoid grotesque names, or those that are not euphonious, as they are to be worn through life, and the children are not consulted in their choice.

But whatever be one's name it is customary at present to use it without a diminutive or a nickname. Pet names are strictly confined to the privacy of one's family. A Christian name is given in full on a legal document, in the catalogue of a school, a business directory, a church register, a marriage or baptismal record. Frances, not Fanny; Elizabeth, not Lizzie; Richard, not Dick; Thomas, not Tommy, appear in public, and even tiny tots are to-day addressed by everybody by the unabridged and dignified Christian name.

TO RECAPITULATE

Suppose we look again at some of the maxims that must be observed if we are to practice the fine art of happy living.

"The art of expressing one's thoughts in clear, simple, elegant English is one of the first to be attained by those who would mix in good society. You must talk, and talk fairly well, if you would not altogether fail of producing some kind of impression upon society. To have something to say, and to say it in the best possible manner, is to insure success and admiration. The first thing necessary for the attainment of this valuable accomplishment is a good education. An acquaintance with the current literature of the day is absolutely essential to a good talker. A perfect familiarity with the English language, its grammar, pronunciation, etc., is indispensable. Those who have to contend with a lack of early advantages in this respect can supply the deficiency by private study, and close observance wherever good English is spoken.

"The voice should never be loud, no gesticulation should

accompany the speech, and the features should be under strict control.

"Next to exceptional grammar, correct elocution, and a frank, easy bearing, it is necessary to be genial. If you cannot be animated, sympathetic, and cheerful, do not go into society. Dull and stupid people are but so many clogs to the machinery of social life.

"The *matter* of conversation is as important as the *manner*. Tact and good feeling will, in people of sound sense, indicate the shoals and quicksands to be avoided in conversation, but for safety's sake it will be best to enumerate a few of them.

"The habit of 'fishing' for compliments is notably vulgar, and it is one in which a certain class of young people are apt to indulge, especially among themselves in private. It indicates vanity in the angler and begets contempt on the part of the one who from interested motives nibbles gently at the bait.

"All 'slang' is vulgar. This fact cannot be too forcibly impressed upon the minds of the young people of this day.

"Long arguments should be avoided in general company. They become tiresome to the hearers. Always endeavor to change the subject after it has continued a reasonable length of time.

"Religion and politics are two subjects to be avoided in general conversation. People usually have strong prejudices on both these points, and it is a rule of good breeding to respect the prejudices of those about you.

"Never interrupt the speech of another. This is an unpardonable sin against good breeding.

"A good listener is more to be desired than a fine conversationalist. In order to be a good listener you must appear to be interested, answer appropriately, briefly, and to the point, and give your companions generally the impression that you

are in sympathy with and highly entertained by what he is saying.

"Avoid pedantic displays of learning.

"The expression of immature opinions is always in bad taste. Persons, young or old, should not attempt to criticise books or art unless positively certain that their knowledge of the subject is sufficient to justify the criticism.

"Be very careful of introducing long-winded anecdote into the conversation. Nothing is more awkward than to find an array of bored faces when one is not more than half through a long story.

"Repartee should be indulged in only moderately. Otherwise it may degenerate into flippancy, a habit much to be condemned in a certain class of young persons who think themselves unusually clever, or, as our American word goes, 'smart.'

"The great secret of talking well is to adapt your conversation to your company or skillfully as may be.

"People take more interest in their own affairs than in anything else which you can name. A wise host or hostess will lead a mother to talk of her children, an author of his book, an artist of his picture, etc. Having furnished the topic, you have but to listen and acquire a reputation for being amiable, agreeable, intelligent, and well-bred.

"If you would not be unpopular, do not always be witty, no matter what your natural abilities may be in that line. People do not like to be always outshone.

"Do not too officiously supply a word or phrase if a speaker hesitate for a moment; he will think of the one he wants or supply another in good time.

"Never correct a fault in pronunciation or in facts, in company or in private, if you wish to retain a friend.

"Avoid such colloquialisms as 'says I,' 'you know,' and

other senseless repetitions that might be mentioned. Never speak of a person as 'a party,' nor refer to absent persons as 'he' or 'she.' Give the name of the lady or gentleman referred to.

"In telling a joke, do not laugh yourself before the point is reached. If the joke be original, do not laugh at all.

"In a *tête-à-tête* conversation it is ill-bred to drop the voice to a whisper.

"Egotism is always in bad taste. Allow others the privilege of proclaiming your merits.

"Never speak of personal or private matters in general company.

"Avoid as much as possible beginning a conversation with stale commonplaces, such as 'It is a fine day,' 'The weather is charming,' etc.

"Do not speak slightingly of the city or neighborhood in which you may be visiting. By offending the prejudices of those about you, you render yourself extremely disagreeable.

"Avoid all excitability and dogmatism in conversation. Nothing is more annoying than to converse with an arrogant, loud-speaking person.

"Always yield the point in conversation if you find the argument is likely to become violent.

"Avoid lavishing praise on the members of your own family. It is almost as bad as praising yourself.

"It is exceedingly bad taste to parade the fact that you have traveled in foreign countries, or that you are acquainted with distinguished or wealthy people, that you have been to college, or that your family is distinguished for gentility and blue blood.

"Always endeavor to contribute your quota to the general conversation. It is as much your duty to entertain as to be

entertained. Bashfulness is as much to be avoided as too much assurance.

"Never ask questions of a personal nature, such as what a certain article cost, or why so-and-so did not go to the opera. They are decidedly impertinent.

"Look at the person with whom you are conversing, but do not stare.

"Avoid loud laughter in society.

"If you carry on the thread of conversation after the entrance of a visitor, you should always recapitulate what has been said before his or her arrival."

REMEMBER

We pass this way but once. Shall we not, therefore, try to the uttermost to make those around us the better for our living, to be useful, cheerful, and diligent, to practice the good manners that spring from the kind heart?

There is wild weather enough to be encountered outside. We who love one another must see to it that no storms invade the peaceful harbor of home. Whether elsewhere we succeed or fail, in our household life, on the journey, among our friends and children, and in society, we may illustrate the finest graces, and stand for whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

XXI

WHEN HOMES ARE TRANSPLANTED

Some years ago a family that had been living for many years in a Northern city found itself obliged through business changes to seek a home in the South. There was no help in the matter, as the father was compelled to go where he was sent, the large and important interests with which he was connected requiring his presence in the new locality. To the wife and daughters the change was a great trial. They were leaving a circle of relatives of whom they were very fond, and parting company with dear friends, with their own church and the various associations that had become precious and endeared through the years. But as the removal was necessary they yielded gracefully. Everything in the unfamiliar environment at first perplexed and troubled them. The ways of the people were not precisely theirs; the style of housekeeping was altogether different from that to which they had been accustomed. The shiftless ways of the colored servants drove the mistress of the house to desperation. She could not accustom herself to having the washing and ironing extend over an entire week, the last of the clean clothes coming upstairs late on Sunday morning when she was about ready to lay aside the soiled clothing for the next week's washing. Remonstrating with the laundress, she received the unexpected reply, "Whar's de use, honey, ob my hurrying wiv dese close. You all'd only fin' more wuk fo' me to do if I did."

The easy-going heedlessness of domestic service tried her

very soul. She did not feel acquainted with her neighbors, nor did her daughters very soon make friends. One day she wrote to her mother at home: "I never thought I could be so miserably discontented. I hate every brick and stone in this city. I shall never like it or the people, and I know they will never like me. But for John's sake I must stay here."

The mother's answer was to this effect: "I have lived more years than you have, and you are making up your mind too soon. One can enjoy any place where her husband and children are if only she makes up her mind to look for the bright side. Of course if you dislike people they will dislike you. Try to see their good points. Meet them halfway. Do not give up to discouragement. In time, you will discover that your transplanted roots are taking hold in the new soil, and you will cease to feel so homesick as you do at present."

The mother's advice was taken. The family stopped worrying and tried contentedly to readjust themselves. Before very long they discovered the old truth that kind hearts are everywhere, that one may get new ideas and act upon them, even when one is quite convinced that one's old ways are the best, and that sturdy friendships may blossom from a virgin soil.

WHO SHALL MAKE THE FIRST CALL?

As a rule, when a bride or an older woman moves into a new place the neighbors call on her first, but neighbors are sometimes shy. A lady came as a minister's wife from Alabama to live in a New Jersey town. Her husband's parish was largely composed of plain working people who felt some diffidence with regard to their minister's wife. She waited a little while for the congregation to call upon her, but nobody came. Gradually she ascertained that the ladies were all waiting for her to make the first advances, and one of them said, "You

haven't been to see me yet; I have been looking for you." Another remarked, "I suppose by this time you are settled in the parsonage, and I hope you will soon have time to call." It dawned upon my friend that the women whom she met in church on Sunday and in the Sunday school were regularly dressing to receive her every afternoon, and that they would be much disappointed if she did not give them the pleasure of welcoming her in their homes. After she did this she found no trouble in convincing them that the parsonage was their own, a place sure to be brightened by their coming, if only they would lay aside their reserve.

ETIQUETTE FOR THE PASTOR'S WIFE

This is a good place to say that in large cities it is not now expected that the wives of ministers shall make calls on the congregation, nor are they held to strict account if they are out when parishioners call. They often have a day or an evening at home during the winter when they receive whoever may come. But even this is not obligatory. A minister's wife, however, who is sociable and friendly and makes herself beloved by her husband's people does much to strengthen his work, and to build him up in the affection of the flock he guides. In villages and country places it is still very desirable that the minister's wife should have agreeable relations with the families of the parish. She should be a woman of rare tact and discretion, showing equal courtesy to everybody, and avoiding too great intimacy with individuals or the identification of herself with cliques.

THE FIRST CALL IN A NEW PLACE

I am often asked, "How soon shall I return a first call in a new place?" There is no special rule, but it ought to be re-

turned very soon—within a week or a fortnight. If a wife can persuade her husband to make a call with her in the evening, both will find themselves on the highway to making what is always desirable, real neighborly acquaintance. People sometimes grow very selfish and exclusive when they simply stay at home. It is worth while to make a little effort both to receive graciously and to go out cheerfully when one is a member of a community.

Courtesy consists in doing largely as we would be done by. "In the intercourse of social life, the importance of little things is very great. Trifles are capable of expressing a greater degree both of regard and disregard than larger actions."

I mention this because a tired man or a weary woman sometimes is disinclined to take the trouble of donning appropriate dress for an evening call. Only upon extremely intimate friends is it ever permissible to run in familiarly with a shawl or golf cape around one, and with no special effort to look a little better than one does at home. In calling upon comparative strangers a lady wears hat and gloves and a nice gown, and a man if accustomed to evening dress wears it; if not, he lays off his business suit and dresses himself in frock coat, gray trousers, and fresh tie. More pleasure than we think is given and received through being properly dressed for whatever part we have to play.

XXII

SUITABLE DRESS FOR ALL AGES AND CONDITIONS

Neither at home nor in society can we afford to ignore dress. No woman who respects herself, and no man who desires to be respectful to women, can afford to be careless and negligent in the costume adopted for work or recreation. Good manners require that we should be suitably dressed on every occasion. Not long ago the newspapers published a description of a young woman who crossed the Atlantic in a white evening gown, low-necked and profusely trimmed with lace, with white satin slippers and everything else that went with that toilet. For some extraordinary reason the young woman had been compelled to make her voyage in this most uncomfortable and altogether unsuitable style. She was as much out of place as a girl I knew in my youth, who being extremely indignant at her mother's second marriage, which she refused to countenance, actually made her appearance at a brilliant wedding reception, among generals in uniform, dignified statesmen, and men and women of marked elegance and distinction, arrayed in a dressing sack and tumbled skirt, with unkempt hair and tear-swollen eyes. She was a blot on the splendor of the function. In both these cases the dress was glaringly out of keeping with time and place. Almost equally shocking so far as taste is concerned is the ordinary spectacle of a well-dressed woman calmly dragging a trained dress on the pavement, to its own detriment and the great inconvenience of every pedestrian. From a sanitary standpoint alone,

the proper dress for the street is short, either ankle or instep length, as a woman may prefer, but never so long that it trails on the ground. One shudders to think of the pollution gathered up by a skirt that not merely touches but drags on the sidewalk, gathering up microbes by the hundred, and bringing into a clean house dirt of every description.

Many women wish to know what should be the proper

DRESS FOR SCHOOL GIRLS

The dress of young girls at school should be extremely simple, but should be substantial and strong. Colors chosen should suit the youthful wearer, and a schoolgirl should not be compelled to adopt a dress which she dislikes.

For school dress in winter, serge, cheviot, or twilled flannel will be suitable, and nothing is prettier than a bright plaid; two dresses for everyday wear are enough for winter. In summer cotton fabrics meet the need, and more changes must be planned for. Avoid all elaboration and trimming. A better dress may be arranged for Sunday and for visiting. A girl of fourteen, like her elders, depends a good deal upon shirtwaists, which have the advantage of being easily laundered, so that she may always look fresh and dainty. Should you send your daughter away to school, see that she has a supply of warm underclothing to be worn next the skin, and that all her skirts, drawers, and other articles of dress are very neatly made, and are not overloaded with embroidery and ruffles. Dark skirts are to be chosen rather than white for a girl away at school. She will need a golf cape, a thick jacket, and a raincoat, two pairs of shoes for everyday wear, one nice pair for dress occasions, and slippers for her room. Stockings should be supplied in abundant quantity, and should be of good quality and well fitting. Black stockings are still in favor, although

there has been a return to the white hosiery once so much in vogue. A gymnasium suit, blouse and divided skirt, and a bath robe are also advisable.

A growing girl should not wear a corset. A corded waist is far better for her. Her everyday hat should be a very simple toque, and her best hat should not be conspicuous for trimming. Young girls have a beauty of their own which does not need to be enhanced by dress.

In sending your son away to school it is equally important that he should have what is comfortable and agreeable. Boys wear out clothing so rapidly that there is no economy in purchasing anything that will not stand somewhat rough usage.

The ideas which I have here given are my own. As there is always opportunity for a little difference in views and statements, I think it possible that many mothers may like to read what a New York fashion editor has to say on the same subject. Her list is a little longer than mine.

"The getting of a girl ready for school is interesting although sometimes a bit puzzling. If the preparation is made for a boarding school it requires more thought than if the young student is to remain at home where her wants can be supplied as they develop. True, a box can be sent to her now and then, and this gives the utmost pleasure whatever it contains. But for a first outfit so many things are needed that care must be used in the selection.

"First, the underclothing. Although the fall may be late and warm, it is better to supply fall weight in knit garments, adding the best of those left from summer wear, to use until the weather becomes settled. Three undervests high necked, half long sleeves are sufficient; four pairs of drawers, and these are warm enough if of good stout muslin. They should not be much trimmed, for school laundresses are not always pains-

taking. Hemstitched ruffles or lace are better than embroideries. The same rule holds good with petticoats and corset covers. Of the former the girl will not need more than two or three white, as colored skirts are better for everyday wear. Percale in the colored stripes makes up nicely for these, and washes beautifully. Three under petticoats of flannelette will serve, and flannel can be prepared for severer weather. Six pairs of stockings are quite sufficient to start with, and of course these, like everything else, are well marked. It is easier to lose stockings and handkerchiefs in the wash than anything else. The handkerchiefs should be marked in a corner, the skirts, drawers, and corset covers on the waistband.

"Three pairs of shoes and a pair of bedroom slippers should be provided, one pair of the shoes being low, rubber-soled for gymnasium use. Three nightgowns of muslin to be replaced later by three of flannelette should be long and full but plain, and there should be a flannel wrapper. This is pretty made as a kimono. For dresses the provision should be two school gowns, one church costume, and one appropriate for the little entertainments the girls are given occasionally. This could be challie, light colored cashmere or albatross or a foulard silk, perhaps one used as a best dress in the summer. The school dresses should be of dark serviceable material. If shirt-waists are worn, three of flannel will be needed and two more of fancier goods such as challie. A church costume may include skirt and jacket and a silk waist; this is supposing the girl is old enough to look well in waists. Another jacket will be required for everyday wear, and a waterproof or golf cape is most useful. Of course overshoes and umbrella must be included. Then a best hat, a walking hat, and a Tam o'Shanter for bad weather will be needed. Gloves, ribbons, collars, and a well-equipped sewing basket, complete the list of things

needed for bodily comfort. There should be for the girl's private use a supply of ordinary and of nice stationery; a large writing pad with blotter, a traveling inkstand of good size, and a tray for pens and pencils."

THE CARE OF CLOTHES

From *The Woman's Book* (Charles Scribner's Sons) I quote some admirable hints on the care of clothes:

"If half the secret of being well dressed is in knowing what to wear, the other half consists in keeping one's clothes in that exquisite daintiness which is better and more winning than style. The best time to take care of one's clothes is on taking them off, if possible. Cloth dress skirts should be brushed before they are hung away, by an open window and with a whisk broom, which is better for this purpose than a softer brush. Silks and satins are best cleaned by wiping them with a soft flannel. All spots should be removed as soon as possible, with a suitable detergent. Grease or dust on wool fabrics that do not spot are best removed with alcohol or naphtha; the former does well for wool, but naphtha is best for silk and delicate mixtures of silk and wool. Fuller's earth or French chalk is also effective in removing grease, if it is first mixed with water enough to make a thick paste, spread on the grease spot, and left for several days. If the first application does not remove the spot, the second usually will. Stains of any kind are more difficult to remove. Sometimes some tepid water and Ivory soap will suffice, but experiments, especially with ammonia and other strong cleaning agents, are usually dangerous. The safest way is to send the garment to a professional cleanser. In removing spots from delicate fabrics, if the color be affected, sponging with chloroform will often restore it. If the spot is made by an acid, touch it delicately with ammonia, which will

neutralize the acid. If an alkali, such as ammonia, soda, or potash, be the spotting agent, reverse the former process and touch the spots with weak acid, such as lemon juice and water, or vinegar and water, with a soft cloth. Black silk is best cleansed and renovated by being first rubbed with a flannel, then saturated with a strong mixture of tea and vinegar, and ironed while still wet with a very hot iron.

"Dresses carefully folded and laid away in large boxes or drawers probably keep fresh longer than those hung in a closet. This, however, is not always possible in the case of one's everyday frocks. These, if hung away carefully, the skirts by tapes, and the waists on the shoulder-frames that are made for that purpose, will surely not suffer thereby. A clever woman once made a substitute for these curved shoulder-frames by winding barrel hoops cut in half with strips of soft cheese cloth. Coats are better hung by loops from the upper (not under) armholes, than folded in boxes, as their own weight is likely to crease them. If bags, fastened at the top with a drawstring, be used to encase these garments, they are always hermetically sealed against dust, and there is little added danger from crushing. Hats and bonnets should always be brushed with a soft brush (a paint brush is excellent), subjected to that dainty digital manipulation which will restore any disarrangement of the trimming, and then kept in a hat-box. If they are laid on a shelf instead, a cone made of tissue paper should be slipped like a sheet over them.

TO PROTECT GLOVES AND SHOES

"Gloves should never be rolled in a ball when taken off the hands, nor should they be laid away if there is the least suspicion about them. Stretch the fingers out carefully, smooth the body of the glove, straighten the wrists, and then lay the glove, full

length if possible, in a box or case. To clean gloves nothing is so good as naphtha, with a few teaspoonfuls of ether added to a quart. Wash the glove in the fluid, just as you would a pocket handkerchief, then lay it smoothly on a cloth, and with a soft cloth rub the especially soiled spots until clean. Then give the entire glove a second washing in clean naphtha and stretching out again, rub everywhere until perfectly dry. This last will prevent spotting. If this method be followed exactly, the results will be as satisfactory as the work of professionals. Shoes to be kept in good condition should have a little glycerine or sweet oil rubbed into them occasionally, especialy after being wet. Care in the selection of a shoe-dressing is very necessary. One that contains glycerine and no ammonia is warranted not to crack the kid. For the earlier stages of shabbiness before a shoe-dressing needs to be applied, nothing is so surprisingly renovating as the white of an egg, applied with a soft cloth to the leather, after this has first been wiped free of dust. If you don't believe this, try it. Russet leather should never be treated with anything except the dressing that is to be found for that purpose in the reliable shoe shops. Kid and satin slippers may be cleaned with naphtha, like gloves. So may the suéde shoes, fashionable not long ago. Patent leather should always be treated only with the varnish sold for the purpose; water causes it to lose its gloss and damp cracks it. The writer has found the most convenient way of keeping shoes to be in a small open bookcase, in the bedroom, where each pair can be carefully placed on its shelf, and a cretonne curtain keeps dust out.

THE PREDATORY MOTH

"Wraps need special care only in the matter of packing them secure from moths when not in use. The secret of packing garments and furs away from moths lies, first, in exterminat-

ing any signs of eggs from the garment, and, second, in effectually preventing the entrance of moths to the place where they are packed. The most valuable aid to the destruction of eggs is gasoline or naphtha. First brush the garment or whip the furs well, then with a tiny sprinkling pot filled with naphtha, or a sponge, saturate the garment with the fluid. It will not hurt it in any way and will effectually prevent the hatching of any eggs that have been laid therein. If then the garment is packed in a box or trunk which is or can be made proof against the moth-fly, your concern for coats, furs, blankets—anything treated and packed thus—may be at end. This may be effectually secured by pasting cloth or paper over all cracks in the box and even over the lock and the joining of lid and box.

FINE LACES

"If fine laces are kept in a box of powdered magnesia, which can be bought very cheaply at the drug shops, they will keep clean much longer than if they are kept in a box. When, however, it becomes necessary to clean them, it is best to send them to a professional cleaner's. If this cannot be done, then the following is the best way of doing the work at home: Baste each piece on a bottle covered smoothly with linen. Beginning at the bottom wind the lace around the bottle, basting it fast at both edges to the linen. Soap it well with Ivory soap, rinse well by plunging up and down in a pot of cold water, and then put it into a pot of hot water and boil until it is white. Set in the sun to dry, and if it has been carefully basted it will need no ironing.

"Black lace may be renewed by passing it three or four times through liquid made by dissolving a teaspoonful of spirits of wine and a teaspoonful of borax in half a teacupful of very soft water, then rinsing in a cup of hot water in which a black

kid glove has been boiled. Pull out the edges of the lace until nearly dry and place in a heavy book for two days to press.

JEWELRY

"Observe that jewelry should be washed in hot water in which has been dissolved some white soap and ammonia, using a moderately soft small brush. Then lay in a box of sawdust to dry, and the result will be satisfactory. Stones in their settings may be cleaned by using the soft and moistened end of a wooden toothpick in the interstices. Alcohol is also effective in dissolving dirt."

EVERYDAY DRESS FOR BUSY WOMEN

It is possible for a woman to do most of her own work and still be very daintily attired. I recall a lovely little lady whom I met some years ago in a parsonage among the New England hills. She was as beautiful as a damask rose, yet she personally, with her own hands, did nearly everything that was done under her roof. She dressed a great deal in soft grays and browns, and was always spotless, ready to step into the parlor to receive a friend, or to go across the street for a call on a neighbor, or to meet the Sewing Society or a Circle of King's Daughters without taking time to change her indoor dress. She had devised for herself large aprons, high in the neck and long in the sleeves, coming down to the hem of her dress. These aprons of dark serviceable gingham effectually protected her from soil, and on her hands she wore rubber gloves when it was necessary to put them in hot water. No woman need entirely ruin her hands by housework if she will follow this simple method, and, as far as possible, use a mop for washing her cups, saucers, and plates.

Everyone might not wish to imitate the example of my

friend, and a print gown made prettily, and easily washed and ironed, is a great comfort about the house. Do not wear wrappers or any variety of tea gown when you have work to do. Negligee dress has its place, and is both comfortable and luxurious when worn by a woman taking her ease in her own room, or resting after a busy day. Indeed, there are tea gowns so elaborate and expensive that they have completely lost the negligee look and are quite nice enough to be worn by a lady when doing her best to be attractive to husband and children in the evening hours.

Everyone who possibly can should make her toilet in the afternoon when her work is done. It is very depressing to a husband, returning home after a long and strenuous day, to find his wife in a dress which is careless, slovenly, or unbecoming. As his fiancée she did not think it too much trouble to dress beautifully that she might please him. Surely a husband is worth as much pains and care, and should be greeted by his wife in as becoming a dress as she can achieve. On his part, he should not consider it a burden to make some sort of preparation, and perhaps a change of dress, before sitting down to an evening meal.

Children care more than mothers sometimes think about the way their mothers look. A little chap of six gazed pensively at his mother one day, and finally said, "I really do think, mamma, that you would be as pretty as Fred's mother if you only had some pretty clothes to wear." The mother took the hint, and afterward dressed more charmingly for the satisfaction of her little son.

The old question whether or not to wear corsets is always cropping up. By some advisers corsets are considered to be the root of all evil. They attribute to their baneful influence every malady that mars woman's beauty and ravages her health

and vigor. Others consider a corset a useful adjunct indispensable to the woman who cares about the fit of her gown. In the days of our grandmothers, when a corset was a formidable affair, made of stiff, unyielding material, with a bone up the front, as hard as a ruler and as inflexible as Spartan severity, a corset was an instrument of torture. In *Janice Meredith* Mr. Paul Leicester Ford introduces his heroine in the act of getting into her stays. Her mother with relentless hand draws the corset lace tighter and tighter, in order to give her daughter the hour-glass figure which was then greatly admired. No wonder women fainted when tight corsets made deep breathing an utter impossibility. I remember a foolish girl of whom tradition said that her death by consumption was due to the fact that she slept for three years in the same abominably tight corset that she wore by day, never changing it, never relaxing, and therefore losing the chance the night might have given her to resist the encroachments of the day upon her lungs. A comfortable corset made in the modern fashion, to fit the natural figure, never tightly laced and with hose-supporters attached, is a garment the pressure of which no woman need dread.

A corset may cost any sum from two dollars to twenty-five. Very fastidious women have their corsets fitted and made to order, and almost any price is asked for them by the women who carry on the business. A slender person need not worry about securing an expensive corset. Stout women are obliged to think more about the effect of theirs.

Whatever a lady finds most comfortable she is wise in wearing. As to the fabrics of which a corset is composed, and with reference to its color, she may suit herself. If she expects a corset to last it must be of strong material. If she is indifferent about her figure and desires abundant breathing

room, let her select a style of waist that has no bones or stiffness, and then arrange her clothing so that its weight will depend on the shoulders.

A red nose, imperfect indigestion, headaches, and a bad temper are the evils that come in the wake of any mode of dressing that compresses the lungs. A wasp waist is inelegant. A large abdomen is as great a defect as a large waist measure, and it often is the consequence of a badly chosen and too tightly laced corset.

RAINY-DAY DRESS

Some years ago a club of practical women was organized for the purpose of upholding each other in wearing a sensible rainy-day costume. This consisted of a short skirt, ending well above the ankles, broad-soled shoes with a cork interlining or else with leggings and overshoes, so that the ankles were thoroughly protected; a waterproof jacket or coat and a felt hat completed the costume in which the ladies sallied forth regardless of storm and wind. Some sort of rainy-day costume is very desirable if women are to do what everyone should—namely, take open-air exercise every day in the year, let the weather be what it may.

Every member of the family should be provided with an umbrella. Nothing is more annoying and fatal to good temper than on a rainy morning to have the whole family skirmishing wildly about in a vain search for an umbrella. Each should be provided with his or her own, and it is not an unwise precaution for each to have a name inside the umbrella.

Twilled silk umbrellas of fair quality are not very costly, and are light and serviceable. These are usually of the Gloria silk, which has a mixture of cotton with the silk, but which wears the better on that account, although it is not so con-

venient to handle as the pure silk, which is lighter and less bulky.

FANS AND PARASOLS

Among the daintiest and most prized accessories of a really elegant feminine toilette are parasols and fans. Very fastidious young ladies try to have these pretty articles in colors to match their frocks, but when economy must be considered a single parasol is certainly sufficient for a single summer. It may be large enough to keep off not only the sun, but a sudden shower, or it may be a dainty and coquettish affair that serves its purpose if it interpose a shield between the eyes and a too brilliant light.

A fan is purely a woman's weapon with us, but in the far East is often used by men. A Chinese mandarin has his gorgeous fan, and in the hot climate of India fans are wielded by servants, that there may be some relief to their masters and mistresses from the torrid temperature. In the hands of a pretty woman a fan is eloquent, and aids her beauty as much as any other finishing touch in her costume.

DRESS FOR ELDERLY LADIES

It is a mournful fact that most of the old ladies of the early twentieth century are so occupied in a vain effort to preserve the semblance of youth that they defeat their own end. The one campaign in which the opposite side is certain of an ultimate victory is the campaign with time. Whosoever fights time wages a losing battle. People as a rule look nearly their age. There is a long and level land traversed between thirty-five and fifty which in these days of advanced hygiene and comfortable circumstances presents few pitfalls and which allows women the privilege of remaining young unless illness

or unusual trouble rob them of their bloom. A woman at fifty is not an old woman. She has merely arrived at the youth of old age. But when a woman beyond sixty spends her time in trying to obliterate wrinkles and vanquish crow's-feet she simply convicts herself of vanity and folly. Why not be dignified about it and frankly admit that one is no longer young, and wear with equanimity the crown of silver hair? There is an art of growing old gracefully, but it is not the art which apes juvenility and is deplorably conscious of every waning charm. A beauty there is of winter as of spring, and a beautiful grandmother in her time and place is as attractive as the débutante. Mr. James Lane Allen in one of his books contrasts two types of old women. One, still unfaded and unworn, is selfish, greedy, and tyrannical, an odious creature. The other, receiving guests with her daughter and her daughter's daughter, is as exquisitely lovely with the sunset light on her face as is her granddaughter with the sheen of the dawn trembling within hers. Some years ago a novel was published with the piquant title *Charming to Her Latest Day.* In this book the author gave a recipe for the beauty of the old, which was considered to be a mingling of vivacity and repose, and he said very wisely that a woman's dress should be a little older than her face.

It is a pity that there is not at present much distinction in the dress of women, old and young. An elderly woman, if she can afford it, should wear rich clothing. She should not affect the latest caprices of the mode, but should have a style peculiar to herself. If her hair is thin why should she not wear a lovely white cap? Nothing is more beautiful framing a faded face than the soft film of tulle or net or a beautiful bit of lace. Caps are not now in fashion, and in consequence one sees women with tight little knots and scanty wisps of hair leaving

their countenances with nothing to soften them. An authority says: "It is to be regretted that the small white lace cap known as the 'dress cap' should be so little worn by women past middle life. It is so dainty, so fresh, and so universally becoming and softening to the face that its absence is an artistic loss." A suitable and becoming pattern once provided, there is no reason why these should not be made at home, though they are always to be found in shops, and occasionally clever women take up the business of making them for friends. Lace and brussels net are used for caps. For ordinary wear the valenciennes and some of the imitation French laces are very suitable. The materials are not necessarily costly, but should be of good quality.

The same writer tells us: "The elderly woman should possess herself of the dignity that lies in long lines. If she be very stout she will find that the sweeping lines of the princess, with loose outlines, not close ones, reduce the avoirdupois and add height and stateliness to the figure. If she be slender, she will find the tendency to angularity best hidden by loose draperies. It is especially the privilege of the elderly lady to wear heavy silks, rich brocades, velvets, and old lace, all of which lose greatly in effect if cut into short lines and small bits at the dictates of fashion. With some regard to the prevailing mode, it is best that an elderly woman should be her own authority in the matter of dress." She should be very careful about her hair and the dress of her neck. She cannot afford any negligence about these features.

Some of my older readers may be interested in a picture of the old lady as she used to be. Her portrait is drawn by the hand of Leigh Hunt, and is a very good description of the English gentlewoman of a former day. It is quite evident that the kind of old lady Leigh Hunt knew is an extinct species:

A LADY OF THE OLDEN TIME

"If the Old Lady is a widow and lives alone, the manners of her condition and time of life are so much the more apparent. She generally dresses in plain silks, that make a gentle rustling as she moves about the silence of her room; and she wears a nice cap with a lace border, that comes under the chin. In a placket at her side is an old enameled watch, unless it is locked up in the drawer of her toilet, for fear of accidents. Her waist is rather tight and trim than otherwise, as she had a fine one when young. Contented with this indication of a good shape, and letting her young friends understand that she can afford to obscure it a little, she wears pockets, and uses them well too. In the one is her handkerchief, and any heavier matter that is not likely to come out with it, such as the change of a sixpence; in the other a miscellaneous assortment, consisting of a pocketbook, a bunch of keys, a needlecase, a spectacle case, crumbs of biscuit, a nutmeg and grater, a smelling-bottle, and, according to the season, an orange or apple, which after many days she draws out, warm and glossy, to give to some little child that has well behaved itself.

[It is evident that the Old Lady was better off than are we, for no woman has a pocket to-day.]

"She generally occupies two rooms, in the neatest condition possible. In the chamber is a bed with a white coverlet, built up high and round, to look well, and with curtains of a pastoral pattern, consisting alternately of large plants and shepherds and shepherdesses. On the mantelpiece are more shepherds and shepherdesses, with dot-eyed sheep at their feet, all in colored wool: the man, perhaps, in a pink jacket and knots of ribbons at his knees and shoes, holding his crook lightly in one hand, and with the other at his breast, turning his toes out and looking tenderly at the shepherdess; the

woman holding a crook also, and modestly returning his look, with a gypsy hat jerked up behind, a very slender waist, with petticoat and hips to counteract, and the petticoat pulled up through the pocket holes, in order to show the trimness of her ankles. But these patterns, of course, are various.

"The toilet is ancient, carved at the edges and tied about with a snowy-white drapery of muslin. Beside it are various boxes, mostly Japan; and the set of drawers are exquisite things for a little girl to rummage, if ever little girls be so bold—containing ribbons and laces of various kinds; linen smelling of lavender, of the flowers of which there is always dust in the corners; a heap of pocketbooks for a series of years; and pieces of dress long gone by, such as head-fronts, stomachers, and flowered satin shoes, with enormous heels.

"The stock of letters are under special lock and key. So much for the bedroom. In the sitting room is rather a spare assortment of old mahogany furniture, or carved armchairs equally old, with chintz draperies down to the ground; a folding bed or other screen, with Chinese figures, their round, little-eyed, meek faces perking sideways; a stuffed bird, perhaps in a glass case (a living one is too much for her); a portrait of her husband over the mantelpiece, in a coat with frog-buttons, and a delicate frilled hand lightly inserted in the waistcoat; and opposite him on the wall is a piece of embroidered literature, framed and glazed, containing some moral distich or maxim, worked in angular capital letters, with two trees or parrots below, in their proper colors; the whole concluding with an ABC and numerals, and the name of the fair, industrious, expressing it to be 'Her work, January 14, 1762.' Who does not admire the old-fashioned sampler?

"The rest of the furniture consists of a looking-glass with carved edges, perhaps a settee, a hassock for the feet, a mat

for the little dog, and a small set of shelves, in which are the *Spectator* and *Guardian,* the *Turkish Spy,* a Bible and Prayer Book, *Young's Night Thoughts* with a piece of lace in it to flatten, Mrs. Rowe's *Devout Exercises of the Heart,* Mrs. Glasse's *Cookery,* and perhaps *Sir Charles Grandison,* and *Clarissa. John Buncle* is in the closet among the pickles and preserves. The clock is on the landing place between the two room doors, where it ticks audibly but quietly; and the landing place, as well as the stairs, is carpeted to a nicety. The house is most in character, and properly coeval, if it is in a retired suburb, and strongly built, with wainscot rather than paper inside, and lockers in the windows."

The charm of life's quiet evening is shown very plainly in Mrs. Gaskell's book *Cranford,* and no one has drawn so good a picture as Charles Dickens of what may be called the caricature of old age, in Mrs. Skewton, the mother of Edith Dombey.

THE OLD WOMAN IN SOCIETY

Augustus J. C. Hare tells us of an old gentlewoman, one Mrs. Duncan Stewart, who to a venerable age was the delight of every company. She dressed in a fashion of her own, in black velvet and rich lace; she was animated and interested, and full of enjoyment in whatever was going on. Such a woman, her heart young, her *savoir faire* complete, and her acquaintance wide, is a boon everywhere that she may go. She is queen of fashion because so far as she is herself in concern she dictates fashion.

Society without the presence of the old loses a great deal. Elderly women in the course of their lives have met many people and have had many experiences. No one should be so interesting as a woman who has lived long and who in living has known different sorts of people and had pleasant relations

with all. In France this is well understood, and the French woman when a grandmother draws around her a circle of friends and acquaintances quite as well worth having as any who ever cluster around her juniors. It is only in America that the young girl is permitted in society to take precedence of her elders.

The special temptation of the elderly woman is to override the opinions of those about her, and to state her own convictions with too much emphasis. No woman who does this habitually and who forgets the demands of courtesy will ever be popular. If a woman has any care for popularity she must cultivate good manners. By the time she has passed the meridian her manners have become fixed, so that she acts and speaks without taking much thought about the impression she is producing. Every young woman should remember that she is herself making, day by day, the woman she is going to be. One talent the elderly woman may cultivate, and that is the art of the story-teller. If the elderly lady knows how to tell a story pleasingly, and has a fund of good stories on hand, she will be a welcome guest in every house and a cherished visitor in every home. As a hostess, however, she preeminently shines, and, unless absolutely forced to give up her own home, no elderly woman should ever let herself become a cipher in the house of son or daughter or other relatives.

Ellen Glasgow, in her romance *The Deliverance,* has drawn for us a pathetic and beautiful figure in the mother of her hero Christopher. This lady, in her youth a great belle, and in her maturity the most admired woman in the countryside, has long been blind, and it has been the pious task of her children to conceal from her the fallen fortunes of the family and to keep up the illusion that she is still a great lady, in a great house, with troops of retainers.

HOMESPUN AND SATIN

By "homespun" let us understand whatever is plain, serviceable, and fit for everyday wear, whether made in America or imported; we mean the stuff that is spun and woven for the uses of the home. Under the heading "satin" let us include whatever belongs to functions beyond the commonplace. We pay our friends a compliment when we dress in our best, either to receive or visit them. It would show very poor taste to fail in making ourselves as attractive as possible when attending any fête.

I had a versatile acquaintance years ago who held tenaciously to the notion that she would never receive even the most ordinary caller unless she was dressed in the style befitting a gentlewoman of leisure. It happened once, as it has happened to many of us, that she was taken unawares by company. Looking from her chamber window, she beheld a carriage with coachman and footman stop at her door, and perceived three very distinguished-looking people alighting from it. They walked up the somewhat long avenue between the roses that led to her front door. Madame was equal to the occasion and her principles. She had no servant in the house, and was doing her own work on a particularly busy day. Presto! she slipped on a maid's full apron and bib over her print dress, pulled her hair down in a fashion different from her accustomed style, and pinned a maid's cap on her head. Then, with perfect command of her features, she opened the door, tray in hand, took the visitors' cards and ushered them into her reception room. Leaving them for a few minutes, she effected a transformation by putting on a black silk gown with lace at neck and wrists, and presently came down all smiles to greet her friends. She was an excellent mimic, and they had not suspected her at all in the character of the maid.

I do not defend her action. But it belonged to her personality. She would have been most unhappy had she done as another friend of mine did in a similar situation. I drove to the second friend's house one day with a carriage full of people, and we found our hostess, who was not expecting company, engaged in washing her parlor windows. She turned from her pail and cloths, in her apron and sunbonnet, with perfect self-possession and without apologies, welcoming us with unaffected cordiality. Note that each of these women was thoroughly a lady, perfect mistress of etiquette, and well accustomed to society. Neither was for an instant fluttered or disturbed. To most people, however, the remark often repeated of one of New England's proudest dames, in the olden time, carries a large measure of truth: "To be perfectly well dressed is a moral reinforcement and gives in some circumstances a strength even greater than the consolation of religion."

A COMMON BLUNDER

Here let me say that abject following of current modes is far from wise. Dressmakers copy fashion plates and make us all alike without regard to our height, breadth, age, or occupation. Take, as an illustration, the lightning-like changes in sleeves. Obviously a sensible sleeve should clothe the womanly arm, as a man's sleeve covers his. But we women very seldom have sleeves that are either comfortable or sensible. A few years ago it was part of a young man's training to learn how delicately he might assist a young woman to get into her outside wrap. No doubt many boys practiced on their sisters, for it was quite the thing that a young lady should let a young gentleman push the absurd fullness of her dress sleeve into the sleeve of her jacket or cloak. Incidentally it may be said that every young man should learn how to put on a lady's wrap for her,

that he should be ready to offer assistance with her overshoes, and that he should know how to set a chair for her at the table; all this is part of a man's polite education. We are told that sleeves are again to assume gigantic proportions at the top, and that instead of having the extra fullness and annoyance and an embarrassment because depending too near the wrist, fashion is again to make stout women three times as broad across the shoulders and thin women absurd. Surely we might cultivate some independence.

SINCERITY

Mrs. Eva Wilder McGlasson has said very truly that sincerity in dress is of great importance:

"Stuffs which seem to be what they are not, fringes of different color and texture from the stuffs they trim, ribbon bows which are set without obvious purpose upon a garment, thin materials made up over heavy linings, heavy materials made up with an airy disregard of weight—whatever, in short, is inherently false is openly bad.

"Unity in costume is always most important, resting the eyes, as it does, with an effect of order in design. There is dignity and composure in a gown which is the expression of one idea faithfully considered and carried out.

"In view of any fashion it is well always to remember that its first representation or embodiment had a meaning. Sometimes, through lack of intelligence in applying the modes which are presented, the customer produces results altogether ugly and frivolous. For the sentiment of the thing must be understood, or the result will be simply vulgarity and foolishness.

"To understand one's looks, to accept the hints of the mode and wisely to adapt the fashions to personal uses, would seem to comprise all such regulations for attire as can be abbreviated for the use of the intelligent woman. Not hygiene, art, or con-

vention is all; but each is to be considered. When these elements are in judicious proportion, all so subordinated to the whole personal effect that as clothes they shall seem merely to array the wearer 'in modesty and honor,' then indeed apparel may be said to have attained its best development.

"In face of all arguments against the fashions of the day it may be said that, honestly viewing their worst features in comparison with details of the vogues which have swayed other ages, the most pessimistic of those spirits which periodically, and often injudiciously utter their lamentations against modern women's folly and perversity of attire, must certainly own that we have reached a state of raiment as nearly ideal as the nature of things permits."

XXIII

RECIPROCITY IN MANNERS

So many women in these days are adding to their stock of pin money, or are helping support the family by their own work at home done in odd moments, that it is worth while to consider the etiquette of this situation. Hundreds and thousands of gentlewomen need more money than they possess and are willing to earn it, provided an opportunity is given. They cannot go away from home, and whatever talent they have must be cultivated and utilized there. Out of this condition of things has grown up what is called "The Woman's Exchange." Very few large cities are without this useful institution, and every city has its quota of people to whom the Exchange is a boon. The most beautiful thing about it is that it is in no sense a charity. The women who carry it on are not almoners. The women who find it useful are not pensioners. Any lady who wishes to send an article of needlework, a painting, a valuable heir-loom, or some dainty dish of which she possesses the secret, is entitled to avail herself of the Woman's Exchange.

Patronage or condescension would be extremely out of place on the part of the management, and no profound gratitude is to be given or felt by those who are assisted through the Exchange. The reciprocity of good manners here makes both sets of women equal. In every village or country place there are people who need to be put in communication with a Woman's Exchange. They may always manage this by writing to the president or secretary of the Exchange in the nearest

city, and if they inclose a stamp a reply will be sent them. It may be convenient to some readers to know what are the rules of the New York Exchange, and to look at them as a guide for themselves in sending work elsewhere, as in most cases the rules are very much like these:

1. We receive work through a subscriber to the funds of the Society to an amount not less than five dollars for the current year.

2. Each subscriber of five dollars may enter the work of three persons for one year.

3. Our commission is ten per cent on the price received.

4. All work is received subject to the approval of the Managers.

5. Wax and feather flowers, hair, leather, spatter and splinter, and cardboard work, are too perishable and unsalable to be accepted.

6. Articles will not be registered until express and mail charges have been paid on them. Articles are registered between the hours of 11 A. M. and 4 P. M. Packages left at other hours must be marked by consignor, with name, address, and price.

7. Consignors must call or send for their articles at the expiration of one year from the date of their entry. If not sent for within a month after that time, the Society will not hold itself responsible for them. No articles can be withdrawn between December 15 and 27. Articles cannot be reentered. Articles sent for by a consignor must be described.

8. All letters containing information about articles sent to the Exchange should be addressed to the Society, with a stamp inclosed for reply.

9. Articles which ladies are obliged to part with are received only upon the recommendation of an officer of the So-

ciety, and under the rules which are applied to other consignors.

10. In the cake and preserve department there is a standard, and none can enter cake or preserves without first sending samples of their work. Pickles, preserves, and jellies are sampled every year.

11. No preserves are received before October 1 or after April 1.

12. No worsted goods are received after June 1 until October 1.

13. Prices put upon articles cannot be changed during the year.

14. Consignors desiring articles returned by mail must take all risk, and must give three days' notice for withdrawal of any article.

15. Work is not received from gentlewomen whose circumstances do not make it necessary for them to dispose of their handiwork.

16. Cash payments are made on Saturdays to consignors, in the Cake and Preserve Department, and on Wednesdays to all other consignors.

17. Consignors must put their own prices upon the articles they send.

XXIV

WOMEN OF AFFAIRS

Allusion has already been made in this volume to the deportment of women as employees. Another class of women, or rather another group, have some need to understand the etiquette of business. Suppose, for instance, a woman is about to open an account in a bank. If she merely wishes to deposit money in a savings bank she may enter the bank alone as a perfect stranger without introduction, and state her wish. She will be asked certain questions with a view to her future identification, her occupation, whether she is married or single, place of residence, and any other question which will make it impossible for anyone else to simulate her. She will be asked, also, to write her name. Having deposited her money, a book will be given her in which the amount deposited will be entered. This book will contain a blank form according to which any order must be drawn should she wish to draw out her money. Deposits must always be made in coin or paper currency, as checks are not taken for deposit in savings banks.

If a lady desires to open an account with a business bank she must be introduced by some one known to the bank, unless she has a personal acquaintance with some of its officers. The functionaries in banks are usually very polite, but they have no time for conversation with customers on matters that have nothing to do with the concern in hand. After being introduced you will be asked to write your name. Be careful to do this in the manner in which you ordinarily write it, as there

can be no variation from this method later on. For instance, if you usually write your name Mary S. Crane, you cannot change at your pleasure and write it Mary Sophia Crane on your check; you must adhere to what is known as your legal signature. A case occurs to me in which a man had always thought and spoken of his wife by her pet name. When he made his will he left all his property, real and personal, to his dear wife Nancy Brown. Her name was really Anne. During her husband's lifetime she had had nothing to do with business affairs, and had never had occasion to sign a check. She found herself advised, when opening a bank account, to use the signature Nancy Brown, and as Nancy Brown she was obliged to appear the rest of her life. When the cashier is satisfied about your identity and respectability you will be given a pass-book and some printed deposit tickets. When making a deposit you will fill one of these slips with the items which compose the sum you wish set to your credit. Hand book, slip, and money in at the window of the receiving teller, who will acknowledge the amount upon the book. You will then receive a small book of blank checks upon the bank. This check book will contain a corresponding stub for every check, so that you may be able always to keep your account perfectly straight. If you are careful always to subtract the amount you draw you will not be in danger of overrunning your account.

It may be interesting to women who have a bank account to understand just how to draw a check. Mr. William O. Stoddard has given very plain directions for this in *The Woman's Book:*

"You can draw a check 'to bearer,' but it is not well to do so, for that check is thenceforth something like a greenback, affording no better security against loss. If you are paying it to another person or firm, near or far, draw the check to order

of that person or firm. If you wish to use it in shopping, where you are known, draw it to your own order and put your name on the back of it, near the middle, when you pay it out. If you wish to use it where you are not known have the paying teller 'certify,' and it is then charged to your account, but cannot be drawn without your 'order' signature on the back. Even if you are taking out currency with a check, follow the rule, draw to your own order and indorse on the back. Turn the check over facing toward you. Write your name straight across, beginning on the left side, nearly half way down. It is a safe and orderly habit to form.

"Knowing what to do with your own checks, you will know how to handle a check paid you by another person. Suppose it to be your first experience. If, unwisely, it was made payable to bearer, still follow your own rule and indorse it before depositing it, for it is itself a kind of memorandum record of that transaction. If drawn to the order of another person it is worth nothing to you until that person has indorsed it. If it is so indorsed it is again unsafe against loss unless the indorser has written above the signature on the back that it is now payable to you. This transfers it, and it becomes as if it had originally been drawn to your order, that is, your signature written under the other on the back.

"A check drawn in one city to pay a debt in another may often pass through several hands, and all the space on its back may be written full of transfer indorsements. If not paid by the bank on which it is drawn it must then go back through the several accounts in which it has been handled, charged, or credited, until it is presented for redemption to the first person depositing it for collection. Specific variations from this practice do not require elucidation here.

"If the check in your hand is drawn to your order indorse

it, deposit it at once, noting its source and amount first in your cash book, then on the deposit ticket. Deposit at once, because if you delay (as the law provides, 'use reasonable diligence') and the bank should fail the loss is your own and not that of the person who gave you the check. When deposited it is in the collection agency on its way for collection, but you cannot check out money on account of it until after it is collected. Even if the bank, knowing your solvency, should courteously permit you to consider it already collected, do not do so unless you are sure of other funds coming in at once, to make good the deficit in your bank balance in case that check should fail of collection. If it is on a bank near by you can indeed prevent all difficulty by first taking the check to that bank and having it certified before deposit. There are a great many people, in and out of business, whose checks should be certified at once, for they may be good to-day and not good to-morrow. Never be careless or sentimental about a check certification."

XXV

OUTDOOR GAMES

This is the age preeminently of outdoor sports, and one game long a favorite in Scotland has become naturalized among us, so that Americans are quite as anxious to play it as ever were their cousins across the water. It may be added they make more fuss about it, but this is due to our enthusiastic way of taking hold of everything. I hope none of those who enjoy golf and at the same time are readers of this book will allow themselves to excuse what is rapidly becoming a familiar sight in this country, the playing of golf on Sunday. Business men who are closely confined during the week plead that they need exercise in the open air, and that there is no particular harm in a quiet game of golf. Mothers, seeing their young sons restless and anxious to do something to break the monotony of the day, condone their playing golf, saying that at least they are not doing anything worse. Small boys acting as caddies lose all sense of the sacredness of Sunday, and are very reluctantly induced to go to church and Sunday school, even when the golf season is over. It is a good game for both men and women six days in the week, and the very general introduction of the Saturday half-holiday affords opportunity for this recreation to many who are bound to their desks, or their counters, in the other days of the week.

To play golf aright, good manners are invaluable. The player must keep his temper, show nerve, endurance, and self-control.

A poem which appeared some years ago, in an English magazine, well portrays the hold that golf takes upon its votaries:

"Would you like to see a city given over,
Soul and body, to a tyrannizing game?
If you would, there's little need to be a rover,
For St. Andrews is that abject city's name.

"It is surely quite superfluous to mention,
To a person who has been here half an hour,
That Golf is what engrosses the attention
Of the people, with an all-absorbing power.

"Rich and poor alike are smitten with the fever;
'Tis their business and religion both to play;
And a man is scarcely deemed a true believer
Unless he goes at least a round a day.

"The city boasts an old and learned college,
Where you'd think the leading industry was Greek;
Even there the favored instruments of knowledge
Are a driver, and a putter, and a cleek.

"All the natives and the residents are patrons
Of this royal, ancient, irritating game;
All the old men, all the young men, maids, and matrons,
With this passion burn in hard and gemlike flame.

"In the morning, as the light grows strong and stronger
You may see the players going out in shoals;
And when night forbids their playing any longer,
They will tell you how they did the different holes.

"Golf, golf, golf, and golf again, is all the story!
Till in despair my overburdened spirit sinks;
Till I wish that every golfer was in glory,
And I pray the sea may overflow the links.

"Still a slender, struggling ray of consolation
Comes to cheer me, very feeble though it be;
There are two who still escape infatuation,
One's my bosom friend McFoozle, t'other's me.

"As I write the words McFoozle enters blushing,
With a brassy and an iron in his hand;
And this blow, so unexpected and so crushing,
Is more than I am able to withstand.

"So now it but remains for me to die, sir.
Stay! There is another course I may pursue.
And perhaps, upon the whole, it would be wiser,
I will yield to fate and be a golfer, too!"

Andrew Lang, the gifted poet and essayist, says, "The game of golf has been described as putting little balls into holes, difficult to find, with instruments which are sadly inadequate and ill adapted to the purpose."

The game is probably very ancient. Its name comes from a Celtic word meaning club. Mrs. Sherwood in her book *The Art of Entertaining* has given a fine description of it, which I quote for the benefit of those who are interested in the subject:

"The game requires room. A golf course of nine holes should be at least a mile and a half long, and a hundred and twenty feet wide. All sorts of obstructions are left, or made artificially—running water, railway embankments, bushes, ditches, etc. A player need not always go over the entire course. Two or three holes satisfy some.

"The game is played with a gutta-percha ball, about an inch and a quarter in diameter, and a variety of clubs, with wooden or iron heads, whose individual use depends on the position in which the ball lies. It is usual for each player to be followed by a boy, who carries his clubs and watches his ball, marking

it down as it falls. Games are either singles—that is, when two persons play against one another, each having a ball—or fours, when there are two on each side, partners playing alternately on one ball.

"The start is made near the clubhouse at a place called the tee. Down the course, anywhere from two hundred and fifty to five hundred yards distant, is a level space, fifty yards square, called a putting-green, and in its center is a hole about four and a half inches in diameter and of the same depth. This is the first hole, and the contestant who puts his ball into it in the fewest number of strokes wins the hole. As the score is kept by strokes, the ball that is behind is played first. In this way the players are always together.

"For his first shot from the tee the player uses a club called the driver. It has a wooden head and a long, springy, hickory handle. With this an expert will drive a ball for two hundred yards. It is needless to say that the beginner is not so successful. After the first shot a cleek is used; or if the ball is in a bad hole, a mashie; if it is necessary to loft it, an iron, and so on—the particular club depending, as we have said, on the position in which the ball lies.

"The first hole won, the contestants start from a teeing-ground close by it, and fight for the second hole, and so on around the course—the one who has won the most holes being the winner.

" 'A fine day, a good match, and a clear green' is the paradise of the golfer, but it still can be played all the year and even, by the use of a red ball, when snow is on the ground. In Scotland and athletic England it is a game for players of all ages, though in nearly all clubs children are not allowed. It can be played by both sexes.

"A beginner's inclination is to grasp a golf club as he would

a cricket bat, more firmly with the right hand than with the left, or at times equally firm with both hands. Now in golf, in making a full drive, the club when brought back must be held firmly with the left hand and more loosely with the right, because when the club is raised above the shoulder, and brought round the back of the neck, the grasp of one hand or the other must relax, and the hand to give way must be the right hand and not the left. The force of the club must be brought squarely against the ball.

"The keeping of one's balance is another difficulty. In preparing to strike, the player bends forward a little. In drawing back his club he raises, or should raise, his left heel from the ground, and at the end of the upward swing stands poised on his right foot and the toe or ball of the left foot. At this point there is danger of his losing his balance and, as he brings the club down, falling either forward or backward, and consequently either heeling or toeing the ball, instead of hitting it with the middle of the face. Accuracy of hitting depends greatly on keeping a firm and steady hold on the ground with the toe of the left foot, and not bending the left knee too much.

"To 'keep your eye on the ball' sounds an injunction easy to be obeyed, but it is not always so. In making any considerable stroke the player's body makes or should make a quarter turn, and the difficulty is to keep the head steady and the eye fixed upon the ball while doing this.

"Like all other gomes, golf has its technical terms. The 'teeing-ground,' 'putting,' the 'high-lofting stroke,' the 'approach shot,' 'hammer-hurling,' 'topping,' 'slicing,' 'hooking,' 'skidding,' and 'foozling' mean little to the uninitiated, but everything to the golfer.

"The regular golf uniform is a red jacket, which adds much to the gayety of a green, and has its obvious advantages.

"Ladies' links should be laid out on the model, though on a smaller scale, of the long round, containing some short putting-holes, some larger holes admitting of a drive or two of seventy or eighty yards, and a few suitable hazards. We venture to suggest seventy or eighty yards as the average limit of a drive, advisedly, not because we doubt a lady's power to make a longer drive, but because that cannot be well done without raising the club above the shoulder. Now, we do not presume to dictate, but we must observe that the posture and gestures requisite for a full swing are not particularly graceful when the player is clad in female dress.

"Most ladies put well, and all the better because they play boldly for the hole, without considering too much the lay of the ground; and there is no reason why they should not practice and excel in wrist shots with a lofting-iron or cleck. Their right to play, or rather the expediency of their playing, the long round is much more doubtful. If they choose to play at times when the male golfers are feeding or resting, no one can object; but at other times—must we say it?—they are in the way, just because gallantry forbids to treat them exactly as men. The tender mercies of the golfer are cruel. He cannot afford to be merciful, because, if he forbears to drive into the party in front he is promptly driven into from behind. It is a hard lot to follow a party of ladies with a powerful driver behind you, if you are troubled with a spark of chivalry or shyness.

"As to the ladies playing the long round with men as their partners, it may be sufficient to say, in the words of a promising young player, who found it hard to decide between flirtation and playing the game, 'It is mighty pleasant, but it is not business.'"

XXVI

ODDS AND ENDS

This chapter will be devoted to odds and ends—little things which perhaps have not been said before, but which are not the less important. For instance, if a hostess aspires to be very elegant she will never allow a guest to use her napkin the second time; a fresh napkin will be placed before her at every meal. Of course this is not obligatory, and in many cases would so increase the family wash that the maid would probably strike, but it is the rule in very fastidious houses.

Mrs. Sherwood, whose excellent book on *Manners and Social Usages* is authoritative on many points, has this to say about napkins:

"At a fashionable dinner no one folds his napkin. He lets it drop to the floor, or lays it by the side of his plate unfolded. When the fruit napkin is brought he takes it from the glass plate on which it is laid, and either places it at his right hand or across his knee, and the 'illuminated rag,' as some wit called the little embroidered doily, which is not meant for use, is, after having been examined and admired, laid on the table, beside the finger-bowl. These pretty little trifles can serve several times the purpose of ornamenting the finger-bowl.

"Napkins, when laid away in a chest or drawer, should have some pleasant, cleanly herb like lavender or sweet-grass, or the old-fashioned clover, or bags of Oriental orris-root, put between them, that they may come to the table smelling of these delicious scents.

"For the coffee after dinner a very small spoon is served, as a large one would be out of place in the small cups that are used. Indeed, the variety of forks and spoons now in use on a well-furnished table is astonishing.

"One of our most esteemed correspondents asks, 'How much soup should be given to each person?' A half-ladleful is quite enough, unless it is a country dinner, where a full ladleful may be given without offense; but do not fill the soup plate.

"In carving a joint of fowl the host ought to make sure of the condition of both knife and fork. Of course a good carver sees to both before dinner. The knife should be of the best cutlery, well sharpened, and the fork long, strong, and furnished with a guard.

"Saltcellars are now placed at each plate, and it is not improper to take salt with your knife.

"On elegant tables, each plate or 'cover' is accompanied by two large silver knives, a small silver knife and fork for fish, a small fork for the oysters on the half-shell, a large tablespoon for soup, and three large forks. The napkin is folded in the center, with a piece of bread in it. As the dinner progresses, the knife and fork and spoon which have been used are taken away with the plate. This saves confusion, and the servant has not to bring fresh knives and forks all the time. Fish should be eaten with silver knife and fork; for if it is full of bones, like shad, for instance, it is very difficult to manage it without the aid of a knife.

"For sweetbreads, cutlets, roast beef, etc., the knife is also necessary; but for the *croquettes, rissoles, bouchées à la Reine, timbales,* and dishes of that class, the fork alone is needed. A majority of the made dishes in which the French excel are to be eaten with the fork.

"After the dinner has been eaten, and the dessert reached,

we must see to it that everything is cleared off but the table-cloth, which is now never removed. A dessert plate is put before each guest, and a gold or silver spoon, a silver dessert spoon and fork, and often a queer little combination of fork and spoon, called an 'ice spoon.'

"In England strawberries are always served with the green stems, and each one is taken up with the fingers, dipped in sugar, and thus eaten.

"Pears and apples should be peeled with a silver knife, cut into quarters, and then picked up with the fingers. Oranges should be peeled, and cut or separated, as the eater chooses. Grapes should be eaten from behind the half-closed hand, the stones and skin falling into the fingers unobserved, and thence to the plate. Never swallow the stones of small fruits; it is extremely dangerous. The pineapple is almost the only fruit which requires both knife and fork.

"So much has the fork come into use of late that a wit observed that he took everything with it but afternoon tea. The thick chocolate, he observed, often served at afternoon entertainments, could be eaten comfortably with a fork, particularly the whipped cream on top of it.

"A knife and fork are both used in eating salad, if it is not cut up before serving. A large lettuce leaf cannot be easily managed without a knife, and of course the fork must be used to carry it to the mouth. Thus, as bread, butter, and cheese are served with the salad, the salad knife and fork are really essential."

THE PAINFULLY DIFFIDENT

The same authority, speaking of the awkward and the shy, pays especial attention to men:

"Who does not pity the trembling boy when, on the evening of his first party, he succumbs to this dreadful malady? The

color comes in spots on his face, and his hands are cold and clammy. He sits down on the stairs and wishes he were dead. A strange sensation is running down his back. 'Come, Peter, cheer up,' his mother says, not daring to tell him how she sympathizes with him. He is afraid to be afraid, he is ashamed to be ashamed. Nothing can equal this moment of agony. The whole room looks black before him as some chipper little girl, who knows not the meaning of the word 'embarrassment,' comes to greet him. He crawls off to the friendly shelter of a group of boys, and sees the 'craven of the playground, the dunce of the school,' with a wonderful self-possession, lead off in the german with the prettiest girl. As he grows older, and becomes the young man whose duty it is to go to dinners and afternoon parties, this terrible weakness will again overcome him. He has done well at college, can make a very good speech at the club suppers, but at the door of a parlor he feels himself a driveling idiot. He assumes a courage, if he has it not, and dashes into a room (which is full of people) as he would attack a forlorn hope. There is safety in numbers, and he retires to a corner.

"When he goes to a tea party a battery of feminine eyes gazes at him with a critical perception of his youth and rawness. Knowing that he ought to be supremely graceful and serene, he stumbles over a footstool, and hears a suppressed giggle. He reaches his hostess, and wishes she were the 'cannon's mouth,' in order that his sufferings might be ended; but she is not. His agony is to last the whole evening. Tea parties are eternal: they never end; they are like the old-fashioned ideas of a future state of torment—they grow hotter and more stifling.

"As the evening advances toward eternity he upsets the cream jug. He summons all his will-power, or he would run

away. No; retreat is impossible. One must die at the post of duty. He thinks of all the formulas of courage—'None but the brave deserve the fair,' 'He either fears his fate too much, or his deserts are small,' 'There is no such coward as self-consciousness, etc. But these maxims are of no avail. His feet are feet of clay, not good to stand on, only good to stumble with. His hands are cold, tremulous, and useless. There is a very disagreeable feeling in the back of his neck, and a spinning sensation about the brain. A queer rumbling seizes his ears. He has heard that 'conscience makes cowards of us all.' What mortal sin has he committed? His moral sense answers back, 'None. You are only that poor creature, a bashful youth.' And he bravely calls on all his nerves, muscles, and brains to help him through this ordeal. He sees the pitying eyes of the woman to whom he is talking turn away from his countenance (on which he knows that all his miserable shyness has written itself in legible characters). 'And this humiliation, too?' he asks himself, as she brings him the usual refuge of the awkward—a portfolio of photographs to look at. Women are seldom troubled, at the age at which men suffer, with bashfulness or awkwardness. It is as if Nature thus compensated the weaker vessel. Cruel are those women, however, and most to be reprobated, who laugh at a bashful man!

"The sufferings of a shy man would fill a volume. It is a nervous seizure for which no part of his organization is to blame; he cannot reason it away, he can only crush it by enduring it: 'To bear is to conquer our Fate.' Some men, finding the play not worth the candle, give up society and the world; others go on, suffer, and come out cool veterans who fear no tea party, however overwhelming it may be."

"A call should never be too long. A woman of the world says that one hour is all that should be granted to a caller.

This rule is a good one for an evening visit. It is much better to have one's hostess wishing for a longer visit than to have her sigh that you should go. In a first visit a gentleman should always send in his card. After that he may dispense with that ceremony.

"A gentleman, for an evening visit, should always be in evening dress, black cloth dress-coat, waistcoat, and trousers, faultless linen and white cravat, silk stockings, and polished low shoes. A black cravat is permissible, but it is not full dress. He should carry a crush hat in his hand, and a cane if he likes. For a dinner party a white cravat is indispensable; a man must wear it then. No jewelry of any kind is fashionable, excepting rings. Men hide their watch chains, in evening dress.

"The hands should be especially cared for, the nails carefully cut and trimmed. No matter how big or how red the hand is, the more masculine the better. Women like men to look manly, as if they could drive, row, play ball, cricket, perhaps even handle the gloves.

"A gentleman's dress should be so quiet and so perfect that it will not excite remark or attention. Thackeray used to advise that a watering-pot should be applied to a new hat to take off the gloss. The suspicion of being dressed up defeats an otherwise good toilet.

"A man should never force himself into any society, or go anywhere unasked. Of course, if he be taken by a lady, she assumes the responsibility, and it is an understood thing that a leader of society can take a young man anywhere. She is his sponsor.

"In the early morning a young man should wear the heavy, loosely fitting English clothes now so fashionable, but for an afternoon promenade with a lady, or for a reception, a frock

coat tightly buttoned, gray trousers, a neat tie, and plain gold pin is very good form. This dress is allowed at a small dinner in the country, or for a Sunday tea.

"If men are in the Adirondacks, if flannel is the only wear, there is no dressing for dinner; but in a country house, where there are guests, it is better to make a full evening toilet, unless the hostess gives absolution. There should always be some change, and clean linen, a fresh coat, fresh shoes, etc., donned even in the quiet retirement of one's own home.

"Neatness, a cold bath every morning, and much exercise in the open air are among the admirable customs of young gentlemen of the present day. If every one of them, no matter how busy, how hard-worked, could come home and dress for dinner, it would be a good habit. Indeed, if all American men, like all English men, would show this attention to their wives, society would be far more elegant. A man always expects his wife to dress for him; why should he not dress for her?"

XXVII

CHRISTMAS AND OTHER ANNIVERSARIES

CHRISTMAS is the happiest and merriest time in the whole round year. The whole world claims it. The little Child who was born in Bethlehem two thousand years ago is making all the world His own. As in the early dawn of Christmas Day the angels sang, "Peace on earth, good will to men," so now they are singing in every land, and still the shepherds and the Wise Men, the rich and the poor, the learned and the ignorant, keep Christmas Day, if they have come under the divine dominion of the Holy Child. Missionaries have carried the story of the manger and the cross into every land, and before the name of Jesus the idols are falling. Though "the heathen in his blindness still bows down to wood and stone," yet in this wonderful century he is learning that there is a better way. We may soon hope for the day when Christmas shall be kept as fully in China, Japan, Ceylon, Korea, Arabia, and all the islands of the South Sea as in England and America.

First let us speak of Christmas gifts. It is obvious that politeness requires that every gift should be acknowledged as soon as possible, either by verbal thanks or else by a note. We must never be chary of thanks. Unwise people make a burden of Christmas and bestow gifts beyond their means, involving debt or great self-denial for weeks after the happy time is over. No one can justify this proceeding. Far better is it strictly to limit the gifts made than to lavish them on kith and kin and friends far and near, to the detriment of our later

peace of mind. In choosing Christmas gifts there is an art that may be cultivated. Children, of course, are made extremely happy with toys and games, the little girls delighting most in dolls, the boys in drums, trumpets, hobbyhorses, and the like.

For elderly ladies the choice must be some article of comfort or beauty. Proverbially difficult is it to select gifts for men, but there is a quite wide range of articles which they like. Books especially are always sure to please them, and a subscription to a good paper or magazine is a recurrent gift which pleases fifty-two times in the year if weekly, and twelve times in the year if monthly. The Christmas tree with its crinkled papers should brighten every home. Perhaps the children may themselves make the presents for the tree. Around its foot the larger gifts—boxes of tools for the boys, a camera, a burnt-wood set, and dolls galore—may be placed. On the tree itself the smaller presents may be fastened. If the father or older brother will consent to take the place of Santa Claus, and dress for the character, the fun of the hour will soon be at its height. The Christmas tree is for Christmas Eve. If preferred instead of the tree, the stockings may be hung in the chimney corner, and the children may scurry over the floor in the morning to find what the good Saint has left for them in the dead of night.

Let none forget at Christmas the little children in the hospital, the old people in the Homes that begin with a capital H, the newsboys, the children in the mission schools, the orphans, and the poor. We should try at Christmas time to do our share in sending gladness and light into every lonely and every darkened home, for Christmas has come, the day on which was born the little Child, God's Son and Mary's, who came to take away the sin of the world.

Although so much has been said in this volume about what

to some may seem merely superficial, it cannot be too often repeated that the peace and joy of life depend greatly on our gentleness, kindness, and good manners. It has been said that the best definition of manners was given by a gallant Frenchman in the days of the French Revolution. He said, "I would rather be trampled upon by a velvet slipper than a wooden shoe." Think for one instant how delightful the world would be if no sharp word were ever spoken, if no rough jest were ever tolerated, and if people from the highest to the lowest were always courteous, and always trying to make one another happy.

Politeness is really good-fellowship. It puts in one's hand a weapon of finest edge, and arms one for success in life, not merely by blunt fighting, but by conciliation, magnanimity, and good will.

Though Christmas emphasizes this beautiful truth, it is not the only season when we may stop our work and rest awhile, and try what virtue there is in play.

WHEN DADDY LIGHTS THE TREE

We have our share of ups and downs,
  Our cares like other folk;
The pocketbook is sometimes full,
  We're sometimes nigh dead broke;
But once a year, at Christmas time,
  Our hearth is bright to see;
The baby's hand just touches heaven
  When daddy lights the tree.

For weeks and weeks the little ones
  Have lotted on this hour;
And mother, she has planned for it
  Since summer's sun and shower.

With here a nickel, there a dime,
Put by where none could see,
A loving hoard against the night
When daddy lights the tree.

The tiny tapers glow like stars;
They 'mind us of the flame
That rifted once the steel-blue sky
The morn the Christ-child came;
The blessed angels sang to earth
Above that far countree—
We think they sing above our hearth
When daddy lights the tree.

The weest kid in mother's arms
Laughs out and claps her hands,
The rest of us on tiptoe wait;
The grown-up brother stands
Where he can reach the topmost branch,
Our Santa Claus to be,
In that sweet hour of breathless joy
When daddy lights the tree.

Our grandpa says 'twas just as fine
In days when he was young;
For every Christmas, ages through,
The happy bells have rung.
And daddy's head is growing gray,
But yet a boy is he,
As merry as the rest of us,
When daddy lights the tree.

'Tis love that makes the world go round,
'Tis love that lightens toil,
'Tis love that lays up treasure which
Nor moth nor rust can spoil;

And love is in our humble home,
In largess full and free,
We are so very close to heaven
When daddy lights the tree.

December's last sigh is succeeded by January's boisterous cheer. "Happy New Year!" say the neighbors. The whole world is gay in the welcome opportunity of saying a merry word of good comradeship.

LENT

Swiftly on the heels of the departing holidays follows Lent. We cannot justly say that there is an etiquette of Lent, yet this season of prayer and meditation, of fasting and self-denial, is rapidly growing a world-season. So far as Christendom is concerned, everywhere good people of every religious creed find it a good thing to retire daily for a time from social and business engagements and spend a while with God.

Lenten midday services afford the business man and woman an opportunity to withdraw at noontide, enter a church, and think of the better life. Early morning and afternoon vesper services attract the devout. During Lent it is part of society's accepted good form to engage definitely in works of charity. Sewing classes for the poor and the orphan, and visits to the sick and neglected, are now in order.

EASTER

Other anniversaries follow in the year's round. Fast comes the festival of Easter. After Good Friday with its penitential gloom, Easter dawns in a blaze of glory and splendor, with flowers everywhere, and lofty choral music in the churches.

EASTER

Sing that the winter is over;
  Sing for the coming of spring,
For the showers and flowers and beautiful hours,
  And the flash of the robin's wing.
Sing for the gladness of Easter;
  Lift up your voices and sing.

Deep in the heart of the forest,
  Down at the roots of the trees,
There is a stir of the violets coming,
  And smile of anemones;
And many a kiss of fragrance
  Goes out to the random breeze.

Sing for the coming of Easter,
  And many a rare surprise
Of beauty and bloom awaiting
  The looking of happy eyes.
Sing for the Easter sunshine
  And the blue benignant skies.

And carry the tall, white lilies,
  And the roses brimming sweet,
To the church where aisle and altar
  Are sought by hastening feet.
Sing to the Lord of the Easter,
  Who is coming your songs to meet.

The lesson of Easter for us, wherever we may be, is that the reign of sorrow and death is brief, and the reign of joy and life is everlasting. Beyond the smiling and the weeping we shall meet all our dear ones whom we have lost, and dwell with them in the light of the Saviour's face. Therefore we should not grieve too long, nor cloud the happiness of the young by our persistent sadness. To be brave and buoyant is

taught us by the little daffodils and jonquils, the snowdrops and anemones, that usher in Easter Day.

After Easter, through the processional splendor of May and June, we march day by day to fervid summer.

THE FOURTH OF JULY

is our national holiday, when it is in order to remember how much the fathers paid for our independence. We are wont to keep the glorious Fourth with processions, picnics, martial music, and many fireworks. It is a rollicking holiday, full of noise and excitement, when the flags fly everywhere and the small boy has the right of way, with every variety of explosive. Although we might improve on our usual fashion of keeping the Fourth, it is yet a great American day, dear to us all, and it gives the young an escape valve for patriotism, and the old an opportunity to remember the days when they were young and to share in the general enthusiasm.

HALLOWE'EN

is a season dear to lovers and sweethearts. It has its appropriate celebrations. A Hallowe'en party may be kept in this way: All light may be extinguished except that which comes from an open wood fire. Guests may be invited to tell ghost stories, and while the story-telling is going on apples may be hissing in the embers of the fire. An interesting account of a Hallowe'en Party was given in one of the magazines recently. As there is something rather novel about it I quote it from *Good Housekeeping:*

"The guests on their arrival were immediately separated, the ladies being shown into an upstairs room and the men into another. When all were gathered, a shrouded figure led each gentleman into the ladies' room, introduced him, and solemnly

led him back again. This impressive ceremony over, a signal was given and everyone started down to the drawing room; but hardly had they reached the top of the stairs before every light was turned out, and as the stairway was winding the descent was no easy one.

"The guests reached the drawing room finally, and an unseen mentor bade them be seated. Search for chairs was instituted, but no amount of feeling revealed so much as one; by common consent the guests squatted upon the floor, Turk fashion. Suddenly a flicker of light relieved the darkness, and there, beside the piano, glowed the fiery eyes of the pumpkin man, whose anatomy, under the stuffed coat and trousers, would have revealed the tall electric piano lamp, for which the pumpkin had served as the temporary shade. The man was fickle, however, and presently denied the radiant light of his countenance. But scarcely had darkness resumed its reign than a dark curtain was withdrawn at the farther end of the room, disclosing a fireplace with another grinning, red-eyed face.

"Up to this point the black-robed master of ceremonies had exacted absolute silence; but now another dusky figure glided in and, seating itself at the piano (a chair had been placed in front of it so adroitly as to be useless to any but the initiated), struck the opening chords of a familiar and dolorous chant. And the company with unloosed tongues wailed out the refrain until the cold chills ran up and down their spines.

"As the last strains died away, the lights suddenly flashed out, revealing the guests in various laughable postures, which no whit lessened the growing hilarity with which the company joined in the usual games and jokes and partook of the refreshments. The witching hour of twelve struck before the

guests were ready to depart, having had their fill of weirdness and jollity."

THANKSGIVING

Peculiarly dear to every American heart is Thanksgiving. Very early in the history of New England, our Pilgrim fathers and mothers set aside a day to thank God when harvest was over, and they had really established themselves as home-makers and householders in the new land. There must have been many homesick hearts at the first Thanksgiving. Life is not smooth and jocund for the founders of a new nation, but with reverent belief in God and earnest looking up to him they worshiped him in church and meetinghouse in the morning, and afterward gathered around the family board. A gathering of the clans is an especial and useful feature of Thanksgiving; fathers and mothers, married sons and daughters, and the children from the lads and lasses who are grown down to the baby, are met under one roof in the typical Thanksgiving. Long may we keep this beautiful and happy day, not forgetting to invite to our dinner of turkey and accompaniments the stranger, the homeless, and the lonely. The appropriate decorations for Thanksgiving are ripened fruits and grain, the golden pumpkin, and autumn leaves.

XXVIII

MANNERS IN DIFFERENT PERIODS OF HISTORY

From those dim historic days when the cave dweller emerged from his solitude, seized a woman by main force, and dragged her from her people that she might become his wife, to the present highly civilized era, is a very far cry. With the lack of manners in remote ages this book has nothing to do. We may, however, find it interesting to glance backward and discover something of the development of manners along the lines of English and American history. Take, for example, the novels of Jane Austen. In these we are shown the deportment of the best and most cultivated society in the time of this noted and favorite English author. Miss Austen was born in 1775 and died in 1817. Her first novel appeared in 1811, three years before the publication of Sir Walter Scott's *Waverley*. Within somewhat narrow limits she is unexcelled as a painter of people and behavior in the good society of her time. Scott's criticism of her was this: "The big bow-wow strain I can do myself like any now going, but the exquisite touch which renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied me."

As everybody knows, one of Miss Austen's most delightful heroines is Miss Elizabeth Bennet, and the whole Bennet family are extremely entertaining and interesting. They are introduced to the reader in this way: "My dear Mr. Bennet," said his lady to him, "have you heard that Netherfield Park is let at last?"

Observe here the expression "his lady." Thirty years ago an old-fashioned man might have entered himself and wife on a hotel register as "John Smith and lady;" that was the old style, completely superseded now by "John Smith and wife," which is surely in better taste.

To read *Pride and Prejudice,* in which Elizabeth is the central character, is to receive a good idea of the manners of the later eighteenth century. Jane Austen is indeed a miniature painter of social good breeding.

A chapter showing Colonel Fitzwilliam, an elegant gentleman of the day, in attendance upon Miss Bennet's music will show as well as anything can the manner of a man of that day when he admired a lady.

A QUOTATION FROM JANE AUSTEN

"Colonel Fitzwilliam's manners were very much admired at the parsonage, and the ladies all felt that he must add considerably to the pleasure of their engagements at Rosings. It was some days, however, before they received any invitation thither—for while there were visitors in the house they could not be necessary; and it was not till Easter Day, almost a week after the gentleman's arrival, that they were honored by such an attention, and then they were merely asked on leaving church to come there in the evening. For the last week they had seen very little of either Lady Catherine or her daughter. Colonel Fitzwilliam called at the parsonage more than once during the time, but Mr. Darcy they had only seen at church.

"The invitation was accepted, of course, and at a proper hour they joined the party in Lady Catherine's drawing room. Her ladyship received them civilly, but it was plain that their company was by no means so acceptable as when she could get

nobody else; and she was, in fact, almost engrossed by her nephews, speaking to them, especially to Darcy, much more than to any other person in the room.

"Colonel Fitzwilliam seemed really glad to see them; anything was a welcome relief to him at Rosings; and Mrs. Collin's pretty friend had, moreover, caught his fancy very much. He now seated himself by her, and talked so agreeably of Kent and Hertfordshire, of traveling and staying at home, of new books and music, that Elizabeth had never been half so well entertained in that room before; and they conversed with so much spirit and flow as to draw the attention of Lady Catherine herself, as well as of Mr. Darcy. *His* eyes had been soon and repeatedly turned toward them with a look of curiosity; and that her ladyship after a while shared the feeling was more openly acknowledged, for she did not scruple to call out:

" 'What is that you are saying, Fitzwilliam? What is it you are talking of? What are you telling Miss Bennet? Let me hear what it is.'

" 'We are speaking of music, madam,' said he, when no longer able to avoid a reply.

" 'Of music! Then pray speak aloud. It is of all subjects my delight. I must have my share in the conversation if you are speaking of music. There are few people in England, I suppose, who have more true enjoyment of music than myself, or a better natural taste. If I had ever learned, I should have been a great proficient. And so would Anne, if her health had allowed her to apply. I am confident that she would have performed delightfully. How does Georgiana get on, Darcy?'

"Mr. Darcy spoke with affectionate praise of his sister's proficiency.

" 'I am very glad to hear such a good account of her,' said

Lady Catherine; 'and pray tell her from me, that she cannot expect to excel if she does not practice a great deal.'

"'I assure you, madam,' he replied, 'that she does not need such advice. She practices very constantly.'

"'So much the better. It cannot be done too much; and when I next write to her I shall charge her not to neglect it on any account. I often tell young ladies that no excellence in music is to be acquired without constant practice. I have told Miss Bennet several times that she will never play really well unless she practices more; and although Mrs. Collins has no instrument, she is very welcome, as I have often told her, to come to Rosings every day, and play on the pianoforte in Mrs. Jenkinson's room. She would be in nobody's way, you know, in that part of the house.'

"Mr. Darcy looked a little ashamed of his aunt's ill breeding, and made no answer.

"When coffee was over, Colonel Fitzwilliam reminded Elizabeth of having promised to play to him; and she sat down directly to the instrument. He drew a chair near hers. Lady Catherine listened to half a song, and then talked, as before, to her other nephew; till the latter walked away from her, and, moving with his usual deliberation to the pianoforte, stationed himself so as to command a full view of the fair performer's countenance. Elizabeth saw what he was doing, and at the first convenient pause turned to him with an arch smile, and said:

"'You mean to frighten me, Mr. Darcy, by coming in all this state to hear me? But I will not be alarmed though your sister *does* play so well. There is a stubbornness about me that never can bear to be frightened at the will of others. My courage always rises with every attempt to intimidate me.'

"'I shall not say that you are mistaken,' he replied, 'because

you could not really believe me to entertain any design of alarming you; and I have had the pleasure of your acquaintance long enough to know that you find great enjoyment in occasionally professing opinions that are not your own.'

"Elizabeth laughed heartily at the picture of herself, and said to Colonel Fitzwilliam, 'Your cousin will give you a very pretty notion of me, and teach you not to believe a word I say. I am particularly unlucky in meeting with a person so well able to expose my real character, in a part of the world where I had hoped to pass myself off with some degree of credit. Indeed, Mr. Darcy, it is very ungenerous in you to mention all that you knew to my disadvantage in Hertfordshire—and, give me leave to say, very impolitic, too—for it is provoking me to retaliate, and such things may come out as will shock your relations to hear.'

" 'I am not afraid of you,' said he, smilingly.

"Pray let me hear what you have to accuse him of,' cried Colonel Fitzwilliam. 'I should like to know how he behaves among strangers.'

"The young lady thus challenged proceeded naïvely to relate how the young gentleman had carried himself on the occasion of their first meeting. Elizabeth Bennet had no shyness, but she was not forward. She had the air of piquant sweetness which is a charm of girlhood in any century and is the monopoly of none. An attractive girl can always keep the young men in a drawing room tied to her apron-string by a smile and a word that is at once gracious and perverse, if the antithesis may be pardoned.

" 'Shall we ask,' said Elizabeth, 'how it can be that a man of sense and education, and who has lived in the world, is ill qualified to recommend himself to strangers?'

" 'I can answer your question,' said Fitzwilliam, 'without

applying to him. It is because he will not give himself the trouble.'

"'I have certainly not the talent which some people possess,' said Darcy, 'of conversing with those I have never seen before. I cannot catch their tone of conversation, or appear interested in their concerns, as I often see done.'

"'My fingers,' said Elizabeth, 'do not move over this instrument in the masterly manner which I see so many women's do. They have not the same force or rapidity, and do not produce the expression. But then I have always supposed it to have been my own fault—because I would not take the trouble of practicing. It is not that I do not believe my fingers as capable as any other woman's of superior execution.'

"Darcy smiled and said, 'You are perfectly right. You have employed your time much better. No one admitted to the privilege of hearing you can think anything wanting. We neither of us perform to strangers.'

"Here they were interrupted by Lady Catherine, who called out to know what they were talking of. Elizabeth immediately began to play again. Lady Catherine approached, and, after listening for a few minutes, said to Darcy:

"'Miss Bennet would not play at all amiss if she practiced more, and could have the advantage of a London master. She has a very good notion of fingering, though her taste is not equal to Anne's. Anne would have been a delightful performer had her health allowed her to learn.'

"Elizabeth looked at Darcy to see how cordially he assented to his cousin's praise; but neither at that moment nor at any other could she discern any symptom of love, and from the whole of his behavior to Miss de Bourgh she derived this comfort for Miss Bingley, that he might have been just as likely to marry *her,* had she been his relation.

"Lady Catherine continued her remarks on Elizabeth's performance, mixing them with many instructions on execution and taste. Elizabeth received them with all the forbearance of civility, and, at the request of the gentlemen, remained at the instrument till her ladyship's carriage was ready to take them all home."

In Miss Austen's books a piano is always spoken of as "the instrument," and the chief end of man and woman in her view, while they are young and fancy-free, is as soon as possible to fall in love.

All through English novels we find glimpses of fine people and their behavior. Thackeray, Dickens, William Black, Thomas Hardy, and George Meredith all excel in describing manners, and one deep value of any romance is that it set forth plainly the intercourse of people as revealed in their common life, their social gayety, and their ordinary conversation. Biography also illuminates life in this way. No one can hope to acquire a perfect manner who is not to some extent a student of the manners of the past.

NINETEENTH CENTURY GOOD SOCIETY

If we may trust the chroniclers of the later nineteenth century, a wave of boorishness at that period passed over those who claimed to belong to the higher ranks, and made their manners somewhat degenerate. Lords and ladies, squires and dames, fell into a wretched habit of using slang, of interlarding their talk with profanity, and of rudely contradicting and interrupting those with whom they conversed. Where selfishness and rudeness enter good breeding is trampled under foot. It is an impossibility to have politeness without altruism; regard for others is the foundation stone of urbane manners. Politeness is built upon the Golden Rule.

WOMEN THE DICTATORS

Women are the natural dictators of manners. In the division of labor which began in the Garden of Eden it was Adam's part to till the ground, and Eve's to dress and keep it. Man goes forth as the pioneer to do the rough work, and woman makes the home. No home, in the true sense, ever exists unless by the grace of woman's gently guiding hand. The home idea is largely in the heart of woman first, and becomes materialized as woman dictates. Where the wife is at once firm and gentle, serene and brave, she teaches her children to be thoughtful, considerate, and amiable, and the manners in the home reach out toward a fine and beautiful courtesy. I can think of home after home where the spirit of the mother infuses itself throughout the entire circle, so that, though the husband and father may be brusque and imperious, the sons and daughters are modeled not after his pattern, but after that set by the wife and mother. Hers is the little leaven, that, dropped in three measures of meal, leavens the entire lump.

Ruskin claims that with both Scott and Shakespeare it is the woman who watches over, teaches, and guides the youth who is in love with her. It is never by any chance the youth who watches over or educates the woman. In a very charming review of literature going back from English to Greek authors, Ruskin tells us that everywhere woman was preeminent in influence and in the molding of manners.

"For the chief ideal type of human beauty and faith," the Greek turned to the mother and wife. All the great authors of the world, Homer, Virgil, Dante, Chaucer, Shakespeare, Sir Walter Scott, Hawthorne, Longfellow, Whittier, and a multitude of lesser writers, have loved to depict not so much

men as women, because women are really the potential factors in the world's development rather than men.

Ruskin says, still pursuing the same subject, "The perfect loveliness of a woman's countenance can only consist in that majestic peace which is founded in the memory of happy and useful years full of sweet records, and from the joining of this with that yet more majestic childishness which is still full of change and promise, open always, modest at once, and bright with the hope of better things to be won and to be bestowed. There is no old age where there is still that promise."

The same author says, and it cannot be too often repeated, "Do not think you can make a girl lovely if you do not make her happy," and in this connection I like to recall Wordsworth's lines:

"Three years she grew in sun and shower,
Then nature said, 'A lovelier flower
On earth was never sown.
This child I to myself will take,
She shall be mine, and I will make
A lady of my own.

"'Myself will to my darling be
Both law and impulse, and with me
The girl in rock and plain,
In earth and heaven, in glade and bower,
Shall feel an overseeing Power
To kindle or restrain.'"

WOMAN OR LADY?

Shall we say *woman,* or shall we say *lady?* In these days there has been a revolt against the use of the word "lady." There is a legitimate place for the word. Philip Hamerton

defined a lady as a woman in a high state of civilization. The word means loaf-giver, and carries with it the exquisite suggestion of the mother and the home-maker, the one who dispenses bread and kisses, if you please, to the children under the roof. That mediæval Elizabeth whose churlish husband forbade her to give alms to the poor was a true lady, never more so than when she sallied forth with her basket of loaves to feed the hungry. Tradition tells that her curmudgeon of a husband met her on this errand and harshly commanded her to uncover her basket, when, lo! instead of loaves, were revealed roses white and red. It is a pretty legend well befitting the story of a lady. But when we talk of salesladies, washladies, and scrubladies we are misusing and prostituting a beautiful and decorative word. A lady does not cease to be a lady when her hands are engaged with homely toil, but she is then more properly spoken of as a woman. As the mother of the race she is woman. As the dictator of manners in a highly civilized period, she is lady.

XXIX

JUST AMONG OURSELVES

A CHAPTER FOR NERVOUS PEOPLE

The relentless pressure of our times and the continual temptation to worry because we cannot keep the pace has brought about the prevalence of nervous trouble and hysteria to a lamentable extent. Which of us has not some friend who is broken down through nervous exhaustion? Who has not known the day when she had to keep a firm grip of herself lest she should laugh or cry when she did not wish to do either? We are hurried beyond the bounds of wisdom and common sense, and, more or less, we are driven to death. Hurry lies in wait for us like a wild beast in ambush, and pounces upon us before we are dressed in the morning. Worry seizes us by the teeth and shakes us over an abyss into which we are desperately sure we shall plunge. The result is that hurry and worry rob our manners of repose, and our faces of beauty long before we are old. A gifted writer has said that "a woman can spoil a beautiful face by an unlovely expression of the mouth, and she can make a comely one ridiculous by grotesque contortions of which she is unconscious. If you doubt this just go out on a crowded thoroughfare in a shopping district some morning with the deliberate purpose to study facial expression. Almost every other woman you meet will be an object lesson to you of what *not to do*.

"It really is of vast importance that you give serious atten-

tion to the fact that the mouth is in such intimate sympathy with your every thought and feeling. That a very large majority of women are unconscious or heedless of this fact is evidenced every hour in the day; not merely by the fleeting distortions in which they indulge, that are like a passing cloud, but by the positively weird grimaces which are sometimes stamped upon the faces for many minutes, and which reveal, if we follow Lavater's method of studying character by imitating the expression, a curious mixture of wayward, half-formed impulses and indefinite thoughts.

"Among these controlling nerve-fibers of the face there is all the time a sort of war of conquest going on between those of the great sympathetic system, which register every physical sensation and supply nutrition to the skin, and these higher servants of the brain which convey, and therefore, if we are not on our guard, betray, our thoughts. Not only acts but impulses and feelings which are registered leave their marks; but the exercise of the will, controlling by thought our emotions, can efface the work of the latter. There is an intuitive association between the muscles of expression and the nerve-centers of thought and feeling, and it is only by being on our guard that we can control this photograph, as it were, of our most fleeting thoughts. With our utmost care, at times it is impossible.

"Whenever the thoughts turn in their habitual direction, a stream of nervous fluid is conveyed to the corresponding muscles of expression, and even when the face is held in unusual control they leave their impression, strengthening and deepening lines, however imperceptibly at the moment, that grave upon the face its character. Even in dreams every faintest emotion chases its fellow over the countenance of the unconscious sleeper, betraying joy or sorrow.

"The thin face, usually an accomplishment of the extreme nervous temperament, exposes a very legible story of the prevalent emotions and thoughts. Strong people who are wont to exercise supreme authority carry it in the eye, and the calm, self-controlled mouth simply expresses confidence. Always it is to be observed that success gives confidence; and confidence, ease, and freedom from tension.

"The old aphorism concerning a guard upon the lips should have a double interpretation; for lax and flabby ones tell a silent tale that he who runs may read of yielding to physical impulses and temptations. It is not alone the spoken word but the visible thought over whose control we must learn discretion.

"When you have cultivated a critical faculty by observing the curious and absurd tricks and mannerisms by which women make attractive faces ugly and mediocre ones repulsive, study the methods by which plain ones are illuminated. Habitual pouting enlarges and coarsens the under lip, as does also the thrusting it forward with the chin when nourishing a sense of fancied injury. Twisting the mouth is one of the most common tricks; sometimes it is a scornful upward curl of one corner involving the nose; again it is a pursing of the lips as if to whistle; and sometimes it is a grinding of the jaws that screws all one side of the face out of shape. Thrusting the tongue about in unnatural postures is another common habit. It is quite bad enough when rolled around in the cheek, but when stuck out between the lips it will make an intelligent face appear idiotic.

"If you have never noticed these tricks of facial contortion, you will be amazed by their variety and the frequency of the deplorable habit; and they are actually contagious, both from conscious and unconscious imitation. Whatever is before us

all the time inevitably leaves its impress upon our minds, and, according to the intensity of this, is reflected in our faces. Recognizing this law, we must guard against dwelling upon any such blemish which may confront us daily.

"The influence of every bad habit is inevitably to chisel deep lines in conformity to the expression, howsoever deforming it may be. And, moreover, there is no period in life when these subtle and silent agents, the muscles and their controlling nerves, are not at work making or marring the beauty of the face; their model always being that which is held before the mind's eye. Thus, the standards of comparison in models of Greek art and other masterpieces, ever present to the mind of the artist, leave their ennobling impress upon the lines of his features." Think noble thoughts if you would have nobility of feature.

EARLY RISING

I have long been convinced that most American women go to bed too late and rise too early. The fetich of early rising is worshiped thoughtlessly by thousands. Why is there any special merit in rising early unless one's work makes it necessary? Thousands and ten thousands are compelled by the exacting demands of strenuous labor to rise with the dawn or before it. When duty calls, this is right, but there is no merit in getting up early simply for the sake of doing so, nor should the one early riser in the house compel everyone else to bow to her will. Breakfast in bed is a luxury which should be committed to old people, invalids, and all who find that they can better undertake the day's work if breakfast comes first. When a woman finds herself becoming irritable, fretful, and peevish, although her average of health has not been apparently impaired, she may be sure that nature is bidding her call a halt. It is time to go more slowly. Probably she is not getting all

the sleep she needs. Beauty sleep comes before midnight. Those who habitually burn the midnight oil need not expect to retain good looks and nerves in equipoise until their latest day. Yet health is every woman's birthright. Not one of us has a right to go about the world in suffering and nervous distress if we can help it and if we do we may be sure that somewhere there has been mistake or sin. To control the expression of nervous irritability is within the power of every woman. When annoyed we may keep perfectly quiet; when we find our voices becoming loud, and our tones overemphatic, we may as well stop and think. The habit of talking in italics is a vicious one in which no sensible woman should indulge.

In order to facilitate ease of mind too much should not be left to memory. Nervous people, and particularly nervous women, should save themselves every particle of unnecessary trouble and strain. Do not try, for instance, to remember all that you have to do during the week. Enter on the daily calendar the engagements for each day, and when the day comes look at the record and check off whatever you find you cannot undertake. In shopping, provide yourself with full memoranda of what you want, and the order in which you intend to make purchases. Classified lists will very greatly assist memory. An address book is a convenience to the woman who has either a large correspondence or a number of friends who reside in different places or are scattered about in different localities of the city or suburbs. The address book should be carefully revised from year to year, because Americans are nomadic and do not reside for long periods in the same place.

Another great beautifier which is also a great help to good temper, and consequently to good manners, is a habit of taking daily exercise in the fresh air. Women often fancy that because they are a great deal on their feet, going up and down

stairs, making beds, and doing housework, they do not need other exercise. Never is there a greater mistake than to suppose that any indoor exercise at all equals what we get by walking, playing games, bicycling, or engaging in anything that keeps a person out of doors for several consecutive hours. My old Welsh friend, long since gone to the beautiful land out of our sight, lived to a good old age, retaining every personal charm and never yielding an inch to the modern distress of agitated nerves. She was never ruffled; she never lost her equanimity, but to the scandal of her neighbors she often left beds unmade all day long, with the wind blowing through the house from open and opposite windows, and at any moment she would drop whatever work of sewing or housewifery presented itself, that she might, as she said, enjoy a beautiful day. We all enjoy far too little the wonderful picturesque beauty of the sky, the glory of the clouds, the blossoms in the spring, and the brilliant coloring of the forests in the fall. We have an idea that we are

WASTING TIME

if we spend it in any way that has not something to do directly with utility. The best use to which we can put time, in the interest of ourselves and our dear ones, is to maintain a high rate of health and a high rate of spirits. Sometimes nervous trouble comes from the eyes, which need glasses to rest them. Quite often a woman who has been a martyr to headache and depression is entirely relieved by following the advice of a good oculist. Rudeness and the blues are closely allied, and are often caused by some physical malady which is not incurable, and which might easily be sent to the four winds.

Dr. Emma E. Walker, in a recent book, says: "Cheerfulness is a good habit just as worry is a bad habit. If you don't

feel cheerful, stand in front of your mirror and look so. Smile and your mood will change. Frowning uses up valuable energy. When you get well you can laugh at an unpleasant experience; the sting has gone from it."

The same good authority says: "Worry is a vice. You can overcome it if you will. Things that trouble you at night will not trouble you after eight hours of refreshing sleep. Distract your attention from unpleasant thoughts. Walk in the sunshine, and its light will be reflected in your face."

XXX

TRICKS AND GESTURES

Following what has already been said with regard to repose, and control of muscles and nerves, it is interesting to reflect that any one of us may be graceful and beautiful, may be fascinating and captivating, if only we are contented to be natural and sincere. Some people are always posing for effect. I have seen a child pose and attitudinize when in the company of older people, simply because the child had been too much noticed and too much praised. The little creature has not seemed comfortable until some one observed how pretty she was. Indeed, I one day heard a little maid of six say, after a half hour in which her elders had not noticed her, "When are you going to begin to talk about me?" This sort of thing is seen in others than children. "There is the delicate young lady with the languid air and the listless step and the die-away posture; the literary young lady, with the studiously neglected toilette, the carefully exposed breadth of forehead, and the ever-present but seldom-read book; the abstemious young lady, who surreptitiously feeds on chops at private lunch, and starves on a pea at the public dinner; the humane young lady, who pulls Tom's ears and otherwise tortures brother and sister in the nursery, and does her utmost to fall into convulsions before company at the sight of a dead fly; and the fastidious young lady, who faints, should there be an audience to behold the scene, at the sight of roast goose, but whose robust appetite vindicates itself by devouring all that

is left of the unclean animal when a private opportunity will allow. We assure our young damsels that such affectations are not only absurd, for they are perfectly transparent, but ill bred, as shams of all kinds essentially are.

The management of the hands in company seems to embarrass young people greatly. This comes from the false modesty, or *mauvaise honte,* which induces them to suppose they are the observed of all observers. Let them think only of themselves in due proportion of estimate with the vast multitude of mankind, and frequent habitually the company of the refined, and they will probably overcome much of their awkwardness, if they do not acquire a large degree of grace.

We should be particular to avoid the habit of fumbling with anything. There are people who must always have something to hold. I have known very distinguished men who seemed nervous unless they could have a book or a pencil or a piece of paper to hold when conversing. One very prominent man, widely known and much respected, can never sit still. In church he is a study in perpetual motion; beginning by sitting up straight in the pew, he ends by sinking into a heap before the sermon is over; and in a lady's drawing room he so fidgets and fusses and moves about that he not only disturbs his hostess, but often breaks a fragile chair. "Do, for pity's sake," I heard a lady say to her daughter, "manage to give Dr. —— a substantial chair whenever he calls here!"

HANDSHAKING

When Frances Folsom Cleveland was the first lady of the land, and the pride of the American public, she shook hands with so many admirers at White House receptions that it was stated she was obliged to wear a larger glove than before her marriage. Anyone who has gone through the ceremony

of shaking hands with several hundred people at a public function knows that there are many varieties of the handshake. There is the limp, flabby hand which has no grip; there is the hand which seizes yours in a viselike grasp and crushes it until bones and ligaments ache; there is the cordial hand which carries the heart with it. From time to time there is a caprice in handshaking. A year or two ago young women affected an upward lift of the arm and a jaunty shake of the hand which were rather embarrassing to old-fashioned ladies who had never learned to lift the hand when offering it to a friend. At present many girls not only use this peculiar form of salutation in shaking hands, but have a way of saying "How do do?" with a tripping rising inflection and an air of indifference which, if they knew it, is really funny. A great deal of tact is required in adapting any salutation to the occasion.

"In private life in this country the hand is not always given except to intimate friends and relatives. Many people content themselves with a bow, or even a nod on meeting. But an extended hand is the more cordial manner of salutation. Ordinarily it should be left to the older or more distinguished to make the proffer of the hand. Men and women in this country, as in France, seldom extend to each other the hand unless there is a great difference of age and position, or much intimacy of relation. Whenever the hand is given it is not necessary to draw off the glove, as some attempt to do, with a great deal of fuss and consequent embarrassment."

In England it is usual to shake hands when introduced.

Speaking of handshaking, a woman should, if possible, have a beautiful hand, but she should not care so much about beauty that she should hesitate to put the hand to any legitimate use.

"Such is its flexibility and adaptiveness that it turns in a

moment from a blow to a caress, and can wield a club or thread a needle with equal facility.

"The hand cannot only perform faithfully its own duties, but, when necessary, will act for other parts of the human frame. It reads for the blind, and talks for the deaf and dumb. Machinery itself is but an imitation of the human hand on an enlarged scale; and all the marvelous performances of the former are justly due to the latter. It thus not only thoroughly performs its natural task, but, having the rare quality of extending its powers, enlarges its scope of work almost indefinitely. With the steam engine, made and worked by itself, the human hand executes wonders of skill and force; and with the electric telegraph it, by the gentlest touch, awakens in an instant the sentiment of the whole world and makes it kin.

"'For the queen's hand,' says an elegant writer, 'there is the scepter, and for the soldier's hand the sword; for the carpenter's hand the saw, and for the smith's hand the hammer; for the farmer's hand they plow; for the miner's hand the spade; for the sailor's hand the oar; for the painter's hand the brush; for the sculptor's hand the chisel; for the poet's hand the pen; and for the woman's hand the needle. If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's crank.'"

XXXI

MANNERS IN A COUNTRY HOME

When spending a week's end in the country be ready to enjoy whatever is provided for you. It is the privilege of the country housekeeper to provide the city guests with a pleasant sleeping apartment. The polite guest comes down at the family breakfast hour unless, says Mrs. Florence Howe Hall, "he or she chances to be in luxurious houses where breakfast is a movable feast, and everyone can have a cup of tea and a roll in his own room if he prefers to do so.

"As it is now fashionable to begin breakfast with a course of fruit, the country hostess should surely follow this wholesome custom, placing before her guests melons, peaches, or whatever fruit is in season. For the rest she should remember that people's appetites are sharpened by the fresh air of the country, and that the dishes provided should therefore be rather more substantial in character than those that are prescribed for a city table by the present fashion.

"Still, it must be admitted that here 'doctors disagree.' At the country seats of some rich families, whose eyes are ever turned city-ward in admiration and longing, you will find the *menu* at every meal exactly what it would be in the most fashionable city dwelling, and you will be shown an unlimited amount of china and offered genteel fragments of food during an hour or two, three times a day.

"Almost every one prefers to dine early in the country in summer, for a late dinner is sure to interfere with the pleasures

of the afternoon—riding, driving, etc.—unless the hour is set extremely late, at eight or nine o'clock. Tea, therefore, becomes a very important meal in out-of-town households; that is, 'high' or 'stout' tea. It is a pity that this cheerful meal has almost disappeared from city life, driven out both by fashion and necessity, since business men in our large cities can no longer come home to two o'clock dinner as they did five-and-twenty years ago.

"For 'high tea' a white tablecloth should be used. The tea and coffee equipages stand before the mistress of the house, or sometimes are placed one at each end of the table. It certainly looks more cheerful to have tea made on the table; the simmering of the tea urn, the actual presence of the fire—even of an alcohol lamp—give to the occasion a homelike air which otherwise would be wanting. Tea also tastes better when made in this way; but the process entails additional trouble upon the hostess, who already has no light task to perform. To be able to talk to guests and pour out tea and coffee—perhaps to flavor them as well—all at the same time, demands great nimbleness of wits. Most hostesses are sincerely thankful to those guests who are so considerate as 'not to speak to the woman at the wheel' until she has finished the dread libation.

"The table should be ornamented with fruits and flowers, but not in the formal fashion of a dinner party. Preserves, honey, etc., in dishes of cut glass or handsome china may stand about the table, and also plenty of fruit, in the season. Hot biscuits, muffins, crumpets, waffles, etc., are in their greatest glory at the hour of tea, and should succeed one another in relays, so that they may be always 'piping hot.' Confectioners' cake or nice homemade cake may also stand upon the table. The more solid dishes—cold ham, escaloped oysters, chickens

(cold fricasseed, or fried), molded tongue, omelet, salads, and cold meats of various kinds—may either be helped by the servants from the sideboard or placed on the table and served by the master of the house, assisted by other members of the family; the hostess, during the earlier part of the meal at least, will have her hands too full with pouring out tea and coffee to do much else.

"Vegetable salads of various kinds are always welcomed on the tea table, and are preferred by many housekeepers because they can be prepared beforehand. But there must be some hot dishes on the tea table, otherwise the feast will be an imperfect one. It suffices, however, to have hot bread or cakes of some sort, and to have the meats, etc., cold, where this arrangement is the most convenient one."

A guest at a country house should remember that while fruit and vegetables may abound, and poultry, eggs, and milk be plentiful, yet the housekeeper is dependent on the butcher who drives an itinerant cart, and that his meat is not quite up to that of the city market. To draw comparisons or comment unfavorably would be the height of ill manners here. Most unwelcome are those guests whose digestion or fastidious appetites allow them to eat only a restricted number of things, and who are always turning away from the food that is set before them. People who are on a diet should certainly remain at home. It is the height of ill breeding to explain that one cannot eat this or the other thing. It is one's bounden duty to eat anything that is provided when one is away from home. The country hostess should make her table beautiful and fragrant with flowers, either those from the garden or the beautiful blossoms that grow in the fields for every hand to pick.

Mrs. Hall has tersely said: "People who live in the country

often make the mistake of endeavoring to entertain their guests in city fashion. They think that nothing else will suit their town-bred friends; or perhaps they themselves have an overweening admiration for city life and all that pertains to it. Hence country cousins indulge in an imitation which is of course the sincerest flattery, but is nevertheless apt to be disastrous.

"We go to the country because we are tired of the town; and we hope to find there, not a second or third-rate reproduction of ways of life with which we are wearily familiar, but something new and different—change, rest, and quiet, refreshing communion with nature, and a mode of life less artificial than a city existence must of necessity be. We wish, of course, to find refinement of life and manners wherever we go, but in the country the heart of man longs for simplicity; alas! the longing is usually a vain one. Few dwellers in the country have the common sense of Shakespeare's shepherd, who says: 'Those that are good manners at the court are as ridiculous in the country as the behavior of the country is most markable at the court.'"

XXXII

OTHER CIVILIZATIONS

We are so in the habit of thinking that our own is the only civilization that we sometimes rather foolishly speak of other nations as barbarous when they really are highly civilized. To-day all eyes are turning toward Japan, and I suppose none can deny that in the great war with Russia the Japanese have shown wonderful courage, heroism, and love of country. With a celerity that is rivaled only by the swift progress of modern inventions and applied science, the Japanese have taken strides which have set them on the front of the stage, and have focused all eyes upon them.

A new day will probably soon dawn for Japan, and the womanhood of Japan will rise to an exalted plane hitherto unknown. Under the old régime women had a code of their own, altogether opposite from that which obtains, at least among married women, in America. The whole Oriental ideal of woman's etiquette is in contrast with the Occidental.

Quoting from the great moralist Kaibara, we find that from her earliest youth a girl should observe the line of demarcation separating women from men. A woman going abroad at night must in all cases carry a lighted lamp, and, not to speak of strangers, she must observe a certain distance in her relations even with her husband and her brethren. A woman must form no friendship and no intimacy except when ordered to do so by her parents. It is the chief duty of a girl living in the parental house to practice filial piety toward her father

and mother. But after marriage her chief duty is to honor her father-in-law, and her mother-in-law, to honor them beyond her own father and mother, to love and reverence them with all ardor, and to tend them with all practice of filial piety.

This is wholly opposed to the American ideal, which does not make it obligatory on us to care a great deal about relations-in-law.

"While thou honorest thine own parents think not lightly of thy father-in-law." Never should a woman fail, night and morning, to pay her respects to her father-in-law and her mother-in-law. Never should she be remiss in performing any task they may require of her.

The great life-long duty of a woman is obedience. In her dealings with her husband, both the expression of her countenance and the style of her address should be courteous, humble, conciliatory, never rude and arrogant; that should be a woman's first and chiefest care. When the husband issues his instructions the wife must never disobey them. In doubtful cases she should inquire of her husband, and obediently follow his commands. If ever her husband should inquire of her, she should answer to the point. To answer in a careless fashion were a mark of rudeness. A woman should look on her husband as if he were heaven itself.

Although woman seems thus to be kept in a position of studied obscurity in Japan, yet she does not seem unhappy, and certainly childhood in Japan is a happy time. The father or mother who would strike a child would be regarded in the Sunrise Kingdom as a monster of cruelty. In Japanese houses there is little furniture, and children are not continually cautioned against breaking and injuring beautiful things that their parents cherish. They have plenty of time to play, and

though the boys are more prized than the girls, yet the little girls seem to be loved by their fathers and mothers.

That which is said of womanhood in Japan may with some variations be repeated so far as the womanhood in other countries is concerned. In China, Korea, and India man has the upper hand. Men have the most beautiful portions of the home. A woman has no freedom to go about, receive her friends, occupy her mind, or engage in any of the occupations which occupy and delight us in our own happy land.

Mrs. Alice Hamilton Rich, who has spent some years in China, tells us that a small boy often rules the household, and the mother is usually his slave. Two women were heard conversing, one the mother of five sons. One said to the other, "I am going to get my daughter-in-law into the house. You see, a daughter-in-law is no more expense than a servant. If I beat a servant she leaves, but you can beat a daughter-in-law and get obedience, and your work will be done as you wish it."

All through the Orient the old woman is supreme. A woman ages much earlier in the East than in the West, but also she enjoys in her maturity privileges and pleasures which were not hers in youth, and she is able to arbitrate between her several daughters-in-law, and to rule the house with a scepter from which there is no appeal.

One sees continually in Eastern lands how true to life are the descriptions we find in the Bible. The patriarchal mode still obtains in Eastern family life, as it did in the days of Abraham. The story of Ruth and Naomi, that beautiful poetic idyl of which we never tire, illustrates the devotion of the daughter-in-law to the mother-in-law. It was not to her own mother, but to the mother of her husband, that Ruth said, "Entreat me not to leave thee, or to return from following

after thee: for whither thou goest I will go; and whither thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

A glance at other civilizations, in times remote or near at hand, makes us more contented and more grateful than words can express that our lot has been cast in the twentieth century on American soil.

XXXIII

THE QUEEN OF THE HOME

How much depends on the good management of the house-mother! "Every mistress of a house is a minor sovereign upon whose bounty the comfort, happiness, and refinement of her little court depends. In a well-ordered house the machinery is always in order and always out of sight. No well-bred woman talks about her servants, her dinner arrangements, or the affairs of her nursery. The unexpected guest finds an orderly table and an unembarrassed welcome. Under the good management of a good home-maker, the Golden Rule, 'Do unto others as you would that others should do unto you,' is always operative.

"Etiquette may be defined as the minor morality of life. No observances, however minute, that tend to spare the feelings of others, can be classed under the head of trivialities; and politeness, which is but another name for general amiability, will oil the creaking wheels of life more effectually than any of those unguents supplied by mere wealth or station."

To be truly polite, one must be at once good, just, and generous, has been well said by a modern French writer.

"True politeness is the outward visible sign of those inward spiritual graces called modesty, unselfishness, generosity. The manners of a gentleman are the index of his soul. His speech is innocent, because his life is pure; his thoughts are direct, because his actions are upright; his bearing is gentle, because his blood, and his impulses, and his training are gentle also.

A true gentleman is entirely free from every kind of pretense. He avoids homage, instead of exacting it. Mere ceremonies have no attraction for him. He seeks not only to say civil things, but to do them. His hospitality, though hearty and sincere, will be strictly regulated by his means. His friends will be chosen for their good qualities and their good manners; his servants, for their thoughtfulness and honesty; his occupations, for their usefulness, or their gracefulness, or their elevating tendencies, whether moral, or mental, or political. And so we come round again to our first maxims, that is, that 'good manners are the kindly fruit of a refined nature.'

"And if this be true of mankind, how still more true is it of womankind! Granted that truthfulness, gracefulness, considerateness, unselfishness, are essential to the breeding of a true gentleman, how infinitely essential must they be to the breeding of a true lady! That her tact should be even readier, her sympathies even tenderer, her instinct even finer than those of the man, seems only fit and natural. In her politeness, prevoyance, and all the minor observances of etiquette are absolutely indispensable. She must be even more upon her guard than a man in all those niceties of speech, look, and manner which are the especial and indispensable credentials of good breeding. Every little drawing-room ceremonial, all the laws of society, the whole etiquette of hospitality must be familiar to her. And even in these points, artificial though they be, her best guide, after all, is that kindness of heart which gives honor where honor is due, and which is ever anxious to spare the feelings and prejudices of others.

THE TREATMENT OF SERVANTS

Lord Chesterfield said, speaking of behavior to those in an inferior position:

"I am more upon my guard as to my behavior to my servants and to others who are called my inferiors than I am toward my equals, for fear of being suspected of that mean and ungenerous sentiment of desiring to make others feel that difference which fortune has, and perhaps too undeservedly, made between us."

Conduct toward servants should be always equal, never violent, never familiar. Speak to them always with civility, but keep them in their proper places.

Give no occasion for them to complain of you; but never suffer yourself to complain of them without at first ascertaining that your complaint is just, seeing that it has attention, and that the fault complained of is remedied.

If staying at a friend's house you may assume, to a certain extent, that your friend's servants are your servants. But this must be only so far as you are yourself concerned. You must not, on any account, give directions respecting the general conduct of the *ménage*. For all your own personal wants, however, you are free to command their services. Ask for anything, under their control, that may be lacking in your own room; for whatever you need at meal times; let them call you in the morning if you sleep soundly; do not send them on errands, however, without first ascertaining that it will not interfere with their regular routine of household duty; but do anything and everything required for your own personal convenience and comfort through the servants. It is contrary to all laws of etiquette to trouble your host or hostess with all your petty wants.

Do not effusively excuse yourself for the trouble you give them; but if you should, through illness or other cause, occasion more than a visitor ordinarily brings to a household, let the gift, which, in any case, you would make to the servants

on leaving the house, be somewhat heavier than would otherwise have been necessary.

This question of fees to servants is a very important one. Many people are disposed to regard it as an imposition which is tolerated only through the force of custom. Others view it in the light of paying for an extra burden, which their presence has laid upon the servant's shoulders. The latter view, if not entirely the correct one, is, at least, as reasonable as the former, and a generous nature will probably adopt it. The opposition will say, "But all cannot afford to make these presents," and "The servants are hired on the express understanding that they will have to serve their employer's guests, as part of the work they are engaged to do."

The truth seems to be that circumstances alter cases. Where a visitor stays some time in a home, and adds a good deal to the care and labor of those employed there, it is only fair that a gratuity should be given when the visitor goes. This should not be taken for granted. The person who gives no tip violates no code of good manners. The person who leaves something in the hand of the servant, as a little present, will probably be more popular below stairs, and will be more affectionately welcomed by the domestics of a house when coming again, than the conscientious person who gives nothing at all.

One thing should never be forgotten, that servants are human, and that it is extremely boorish to receive attentions from them without an adequate expression of thanks. For every little courtesy and attention rendered by a paid employee the true lady and the true gentleman are careful to say, "I thank you."

Never need anyone be fearful of making a mistake or being socially compromised if he or she speak pleasantly and gra-

ciously to the maid or the butler who has done something to make the day comfortable.

Where only one maid is employed in a family she suffers intensely from loneliness if her mistress never speaks to her except to give an order. One of the secrets of binding the maid to the mistress firmly is found just here, in the remembrance that the maid as well as the mistress is human.

LIVING AT EASE

One open secret which every house-mother in the land might well study is the secret of living at ease within one's income, and with a margin for emergencies. Undoubtedly the manners of many families would greatly improve if there were not constant anxiety and irritability about the payment of bills. The very best way is not to have them. In an admirable article which appeared recently in one of the magazines a thoughtful writer said:

"For the aspiring woman to bring her 'higher aims' down to the limitation of the amount of money her husband has forthcoming, compels much self-sacrifice, often serious, painful, bitter; for mothers, the hardest sort, vicarious—the sacrifice of some dear, pressing interest of the family as a unit or of the several children. But the gain of remaining economically true in this position is always great. For one thing, liberty is secured—the independence of soul and body known never by the man or woman who is habitually in debt. In this connection appears the reason why a clear religious purpose is in the beginning necessary if the problem of living within one's income is to be solved, though the benefits of this method of going about the problem are not confined to spiritual advantages. The clear head and the stout heart which living within one's income insures, as compared with

the power of higher education or the refined and elevated society possible to be acquired by a credit system tending to insolvency, provide the personal forces that work wonders in getting on in life. So that having an income which in honesty compels us to deny our children to-day does not mean, therefore, a perpetual limit put upon the good, the pleasant things of life. It means, on the contrary, provision for future enjoyment—nor is the future that which only death and heaven are to realize for us. Neither need women fear that having first of all regard for the economic necessities is to make life a sordid concern. It compels, no doubt, stricter and more painful attention to the doing of mean things, and less grandiloquent assertion of how these should be done. It orders that wives, many of them, should cook and sew at home, instead of going abroad reading papers on the science of nutrition or investigating sweat-shops. It means hard work, hard thinking—but not hard hearts, for surely nothing on earth so hardens the heart, so dulls the mind and spirit, of man or woman, as to be living on a hundred-dollar basis with only ninety-nine cents incoming to pay the bills. It seems to me that one result of the so-called 'higher' education of our sex has been to develop our intellects at the expense of our understanding. While we are absorbed in the principles of many sciences, the particulars of mere living are ignored, and for women to apply their reason and their will to the hard fact of the money problem as experienced by individual families is to reclaim many a man from much evil, and altogether to increase the wealth of society and improve its moral tone."

For the rest, almost the whole principle which lies at the foundation of happy living is epitomized in the little poem by Theodorus Van Wyke which I discovered in a box in my

attic, a treasure-trove of some newspaper, and with which I close this book:

NONE LIVETH TO HIMSELF

"On a frail little stem in the garden
Hangs a beautiful fragrant rose.
You may ask me why it hangs there,
And the answer no one knows.
But it sweetens the solemn atmosphere,
For each shaded, penciled leaf
Is admired in the land of the living,
By the peasant, king, or chief.
It may tell you as it greets you,
On the radiant summer morn,
'I am here to win a smile
Or some lonely home adorn.'
For though the world be blessed,
With its share of joy and wealth,
This is a truth forever:
'None liveth to himself.'

"And there along the highway
Stands an aged, stately tree.
From the rays of the summer sun
It has shaded you and me.
For a hundred years it stood there
A landmark known to all,
In its greatest branches birds would hide,
In the tree so grand and tall.
Yet some day man will cut it down,
And the lordly ships of the sea
Will crack as the oak is tossed about,
The oak that was once a tree.
'Twill cross the ocean's perilous course,
On the voyage of pleasure and fame,
And the oak can tell the story,
But the story'll be the same.

"And the little stream that flows away
  Down to the ocean beyond,
Resembling a ribbon of silver,
  Or a glimmering dress it has donned,
Says, 'I was born up in the mountain,
  But there I could do no good;
So I hasten to water the valley,
  Where the cattle are grazing for food,
And there I will also drive the mill,
  That man may profit thereby,
Performing that simple duty
  Till the springs of the woods are dry.'
For the world is ever teaching
  And telling the story each day,
That each must live for the other,
  None is passing alone this way.

"There is the silent star that hangs
  On the verge of a beautiful sky,
How it glistens through desolate regions of space,
  And shall we reason why?
It was one of those bright and beautiful stars
  That shone at the creation,
And every one of them represents
  A complete and measureless nation.
Could they but speak to us on earth,
  And we their journey trace,
They would tell us that all were created to hold
  Each one in circuit and place;
And they whirl in the orbits again and again
  As we gaze on the beautiful sky.
They will still be there in the world to come,
  Whether we live or die.

"And thus the Creator has written
  On the flowers that grow as we sleep,
On each little silent and lonely shell,
  In the caverns of the deep,

And on the little raindrops
  That help to make the streams;
Upon the trees from which we cut
  The vessel's strongest beams,
That the lesson of life is often told
  In the simplest things around.
You may find them wherever you choose to look,
  Either over or under the ground,
And we turn to the old and well-worn book
  On the dusty and ancient shelf,
And here to read on the opened page,
  'None liveth to himself.'"

This volume consists of 376 pages of text, 16 pages of preface, table of contents, etc., and 8 illustrations, a total of 400 pages.

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